

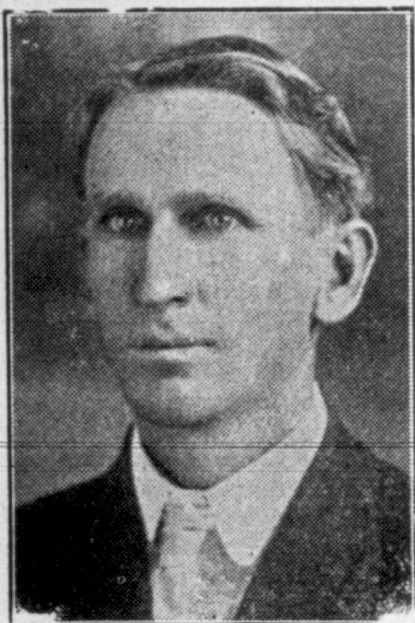
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., March 22, 1928

NEW SERIES
VOLUME XXX. No. 12



J. E. BYRD

J. E. BYRD—THE MAN By J. L. Johnson

One hundred and twenty-five pounds of super-energy put up in a frail body; a mind broad enough to look at both sides of the question and narrow enough to carry only the right; a wit as keen as a Toledo blade; a kindly tolerant, sympathetic humor; a spirit that would die for the right; a courage that never recognized defeat; a loyalty that knows no limitations; a heart big enough to take in the whole world; put all these together and you have a conception of J. E. Byrd, the man who is responsible for the great Sunday School and B. Y. P. U. Convention meeting in Hattiesburg March 20th.

Mississippi Baptists have had but two Sunday School Secretaries. The first, the lovable Landrum Leavell, served only long enough to show the need of the work and then became Secretary of the Sunday School Board, a work in which he has had no superiors. The second is J. E. Byrd. The very mention of his name presents a picture of the marvelous growth and development of the work during his incumbency of a quarter of a century. During his time he has steadily refused to be lured away from his state by offers of larger salaries and greater prominence. His work has been a blessing to all denominations and he is welcome in any pulpit without respect to creed. He is the peer of any Sunday School Secretary in the South, a trustworthy counselor in matters of church or state and the best known layman in Mississippi. I am proud to have been his life-long friend.

Dr. W. C. James resigns as president of Bethel College, Russellville, Ky. It is said to be his desire to return to the pastorate.

Associated Press despatches from Rome tell us that the pope in an audience granted to Mundelein blessed Chicago. Now watch for some improvements in Guntown.

And these are the men who for twenty years and ten years, respectively, have led the Sunday School and B. Y. P. U. forces in Mississippi. Their friends speak of them on this page. In the language of the lamented William Shakespeare, they "are advertized by their loving friends", J. L. Johnson and F. M. Purser. What is better even than that, their record of service speaks for them. The growth of these lines of work are the admiration of Mississippi Baptists. Brethren Byrd and Wilds are promoting the Convention in Hattiesburg this week, and the various conferences are the work of their brains and hearts. We thought they were good looking enough to adorn the first page of The Baptist Record.

Here is a queer situation, of which we speak that it may be of help to others. From one church we received a list of names for which a check was sent to pay the subscription to The Record at the rate of \$1.50 a year, which is not now our rate. A letter explained that they did not reach the 90 per cent of the families as required for the \$1.00 rate. We wrote and explained that we did not have a \$1.50 rate, but that the money would pay for fifty per cent more names than had been sent, provided this made 90 per cent of their families. It is very likely that many churches could get The Record in all the homes for no more than is now being paid for part of them. Why not send in 90 per cent of your homes and get it for half price?

The Baptist Advance of Arkansas publishes a communication covering more than two pages of the paper from a woman who claims she is called to preach. It is the purest conglomeration of babel and jargon that we have ever seen published in a Baptist paper. We are not meaning to be offensive to anybody concerned, but in all truth and honesty and seriousness it is one of the clearest demonstrations that could be given that she is not called to preach, for there is hardly a coherent paragraph in all the two pages. We would not take the space here to mention it, but for the fact that Brother Compere has shown a weakness for this women speaking before mixed assemblies which can have no other termination that this pitiful confusion of mind and speech into which this poor woman has fallen. We believe the curse of God is on this disobedience to the plain command of the Bible that the women should not speak in promiscuous assemblies and it will result in confusion and destruction everywhere. May God open the minds of the blind and save these children of disobedience. No name is signed to the article and other names are kept back of people who have abetted her.

AUBER J. WILDS An Appreciation Frank M. Purser

Auber J. Wilds, Secretary of the B. Y. P. U. of Mississippi, is now serving his eleventh year in this important work. The growth of this work, during Brother Wilds' tenure of office, has been remarkable.

In 1918 Mississippi had recorded only 180



AUBER J. WILDS

unions, and awarded that year only 400 seals and diplomas for study courses. In striking contrast is the figure of 1,507 B. Y. P. U.'s in 1927, with 8,000 awards for study course work. This is the best record of growth made by any state in the entire South in B. Y. P. U. work. Mississippi young people are rejoicing in their achievements, and they are conscious of the fact that much of the success attained lies in the fact that they have a consecrated and able leader in their state B. Y. P. U. Secretary.

The detailed record of some of the increase in B. Y. P. U. work during the time Brother Wilds has served as Secretary follows:

Year	Unions	Awards
1918	130	400
1919	178	806
1920	250	1,465
1921	500	2,000
1922	600	3,000
1923	768	4,188
1924	1,024	4,917
1925	1,150	5,164
1926	1,295	5,514
1927	1,507	8,000

During this same period, the churches having B. Y. P. U. organizations have grown in number from 100 to 700. From 1918 through 1927, the B. Y. P. U.'s in Mississippi have had their proportionate share in winning thousands of souls to Christ; in helping to train hundreds of pastors and laymen; and in the increase of gifts from \$446,952.18 to \$2,250,000.00.

Mr. Wilds is the leader of 225,000 Baptist young people enrolled in B. Y. P. U.'s in Mississippi, and as such he holds a position of tremendous responsibility, and is greatly loved. Mr. Wilds is also a Deacon who practices in his local church what he preaches to others—service. May God bless him and keep him for useful service in the Kingdom for many years to come!

MEDITATIONS IN GOSPEL OF MARK (Installment No. 6)

Mark 1:35-45:—Whether Jesus and the Twelve returned to "his house" for the night for much needed rest after the busy day of the previous verses, or remained in the home of Peter, we do not know. Neither is it material. But questions arise, "Did He have a good night? Did He rest well? Was He too tired to sleep? What was bearing on His mind? Was He getting too much publicity? Was the secret about to get out as to His identity? (He shut the demons up mighty quickly the evening before that they should not make Him known.) At any rate He was up the next morning "a great while before day", dressing so quietly that the Twelve were not disturbed by His movements and getting himself out and into the recesses of the groves "and there prayed". Something was evidently on His heart. Some crisis had doubtless arisen in His ministry. For at such times it was His custom "to steal away" to some quiet haunt to "council" with the Father. In this He is our example that we should walk in His steps. How eager He ever was to know His Father's will! Jesus said to those who questioned his authority, "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6:38). And again "For I do always the things that are pleasing to him" (Jno. 8:29). In this crisis would he remain in this vicinity and receive the plaudits of the multitudes and continue his ministries of healing? It was a question. That would be fine, but Jesus' thought was for "Others". Others hadn't heard. Others hadn't seen. Others hadn't felt his healing touch. And, beloved, here again He is our example. Reaching others with the gospel of salvation is our duty. Reaching others with the ministries of this Great Physician is our supreme task. Will we be content to stay in our home town or our home country, even while there are yet some untouched, and fail to get out to the "village towns", "towns built in a straggling way", on the outer fringes, and "preach there also". They are the less privileged. They are the less cultured, no doubt. Yet, withal, they are dear to the heart of Him who here sought an open door to "regions beyond". We need to "trek along after Jesus" as the Twelve did in this instance to a desert place for prayer to keep ourselves straight on this question of our relation to ourselves and others; of our duty to those near and afar; of our task at home and abroad. Jesus had by no means "cleaned up" in His home town. But others were on His heart then, and are still. "These here" are our responsibility, but "those out yonder" are our responsibility as well. Let us also go elsewhere that we may preach there also, for to this end were we sent forth (vs. 38).

As He was going "throughout all Galilee, preaching and casting out demons", a leper comes walking toward him. Note the present tense. This is vivid to Mark, and he seeks to make it vivid to us. It appears as actually taking place before our very eyes. It was unusual that lepers approached people of healthy bodies. They shrank from the public eye, and public places. They knew they were unwelcome on the highways of travel, and not wanted in the social gatherings. But this one ran the gauntlet to have just a word with Jesus, of whose power to heal he had doubtless heard. The odds were against him, and nearly everybody. Would Jesus be? He would risk it. And here he comes! See how the crowd gives way as he makes his way to where Jesus is! He has a hard request to make of this Healer; but a very little we ever get without asking. So, here goes, "If thou wilt, thou canst make me clean". He questions not the power of Jesus to heal him, but he doubts His willingness. Such a doubt does not perturb Jesus, and never did. It is the questioning of His power that disquiets Him. We see He does not rebuke the leper for questioning His will-

ingness, neither for his coming to Him for cleansing. Jesus is moved with compassion, rather. When his power is questioned, as in Mark 9:22-23, he is moved with indignation. But when even a leper approaches Him with his loathsome disease with such humility and unworthiness Jesus' compassion is so great that He puts forth His hand and touches him, saying, "I will; be thou made clean". And it was done. The man was clean, and Jesus wasn't any the worse off by it. He was immune. It was all over, but the shouting, —and the consequent excitement. The Negroes sing a spiritual which runs thus, "When I get to heaben, I'll take off my shoes, And shout all over God's heaben!" Well, something like that happened here. This poor man took off his turban and shouted all over that country. Nobody could keep him from it. It was his privilege, and "There was no law against it". Jesus saw that the exhaust valve was going to be lifted, and "strictly", or "straitly" or "sternly" charged him not to tell it to anybody. It is hard to convey in English exactly what Jesus did do and say. The word used is the same as of a horse "snorting with rage". Jesus must have said something pretty rough to the poor fellow; but He was trying to impress on him that He meant it. Note further Jesus' prescription; to go and show himself to the priest and offer for his cleansing the things which Moses commanded. Wasn't Jesus able to do a complete job of it? Or was He just referring him as so many other "specialists" do in the case of incurables? Or was it a species of camouflage on the part of Jesus, putting out a smoke screen to shield Himself from a fanatical public? We wouldn't suspect our Lord of hypocrisy, but we are inclined toward the opinion that the sending of the man to the priest and the Temple is but a blind to ward off too much publicity. Jesus didn't like publicity. He shunned it. And at this stage in His ministry too much of it would have been calamitous. There was danger of the secret getting out as to His identity which the public was not ready to receive. That must come later—and first to the Twelve.

But Jesus could not keep down the excitement. Others were abroad in the land telling what He had done for them. And when this man "went out, and began to publish it much, and to blaze abroad the matter", it created a congestion of traffic about the cities and the main roads of travel "insomuch that Jesus could no more openly enter into the city" for the press; and, also, because of the danger to His person. He remained in recesses of the desert places for safety. But they came to Him out there from every quarter of the compass. He could not be hid. They wouldn't let Him. And He didn't desire to be entirely so. Yet He would keep a safe distance. Truly Jesus is a wonder of wonders in the gospel of Mark!

Two more names seem to be added to the list of those who perished in the effort to fly from Europe to America. This time an Englishman, Captain Hinchcliffe, and an English lady, Miss McKay, daughter of Lord Inchcape. What price adventure?

It is said that if one million Christians should lead a soul to Christ every year for eleven years, and those whom they led to the Savior should in this time do the same, all men would be Christians in eleven years. And yet we have taken 1900 years and the task is unfinished.

Brother G. C. Hodge conducted a Stewardship Institute at Clinton last week. Every morning he spoke to the entire student bodies of Mississippi and Hillman Colleges, and at night he spoke at the church to a congregation representing the schools and people of the town. He has a series of messages which any church will be profited by hearing.

BAPTIST BIBLE INSTITUTE CURRICULA ADAPTED TO VARIED CONSTITUENCY (By C. G. Clark)

"This Institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment." Such is a partial statement of the purpose of the Baptist Bible Institute, as set forth in its charter. It will be noted that the Institute proposes to appeal to students of varying degrees of academic attainments. This it does through its several courses of study. The Theological Course is especially designed to meet the requirements of ministerial students who have had college training. It includes three years of study in the Greek of the New Testament and two years in the Hebrew of the Old Testament. The distinctive feature of the Christian Training Course is the large place allotted to the study of the English Bible. This course is confined to subjects in English, and is designed to give a thorough, practical preparation to pastors, missionaries and Christian workers generally. It may be pursued profitably by students who have a high school foundation. The same is true of the Religious Education Course, the Music Course and the Church Secretary Course.

Degrees are conferred only upon those who have completed at least two years of a standard college course or its substantial equivalent, but certificates and diplomas are awarded to all other students successfully completing the prescribed courses, regardless of their previous scholastic credits. The only educational requirement for entrance upon a particular course of study is that the student shall have sufficient foundation to advantageously pursue the subjects involved. It is further provided that if a student lacks some of the college work required, he may be received as a conditional candidate for a degree and may, upon the completion of such work, receive the proper recognition.

While there is thus a considerable latitude permitted in the matter of the literary qualifications of students, the work of the Institute is nevertheless maintained on a scholarly plane. The professors, in their spheres of instruction are all thoroughly qualified for their work, both from the standpoint of breadth of learning and maturity of experience. The scholarly ideals of the Institute are attested by the increasingly large proportion of college graduates that enroll from year to year. It frequently occurs that students without any college preparation, after spending one or two years in the Institute, owing to the inspiration and encouragement which they receive, find themselves educationally, and come to realize the advantages that would accrue to them if they had a better literary foundation. Many of these, under the impetus of the inspiration received from the Institute, go to college, and after completing a standard course, almost invariably return for further seminary training. Several such students are now in the Institute pursuing advanced work. Thus it happens that many, who otherwise would not attend any school, theological or literary, or at best would spend but two or three years in preparation for their life's work, coming under the influence of the Baptist Bible Institute, go on to complete both their literary and theological preparation.

A missionary on furlough when asked what is the matter with the churches in America, diagnosed the disease, as follows:

1. Fatty degeneration of the heart, (wealth, luxury and ease),
2. Pernicious anaemia, (lack of blood in its theology and in the fight with sin),
3. Cerebro-spinal meningitis, (destruction of backbone and brain-center),
4. Cancer, (unbelief in the supernatural),
5. Neuritis, (super-sensitiveness to ridicule and criticism).

The V
times wh
same pe
the bill
pensive

W. L.
He was
has long
for a ge
in Mt. Z

Earth
Corinth,
ror stric
life is y
ton, D.
corded.

Dr. J
cago, is
Co. of
came t
He has
a pasto

It is
W. B.
to cour
the lar
tendan
Pass it

The
Angeles
dam, w
whole
high is
ing ab

A re
cates
throug
more
but th
down

You
in Th
busine
Lockle
if you
ing P

The
farm
pital
netted
whole
instit
a year

Pa
seriou
phis
his si
a go
cently
ting-

T.
J. D
Orla
this
sions

"I
guag
prea
as th
can
gist,
wou
able
trao
duri

Housetop and Inner Chamber

The World War is said to have cost twelve times what it cost to run the government in the same period. Remember that the people pay the bill and we are the people. Fighting is expensive. Peace is a paying proposition.

W. L. Pack died at Laurel March 12, aged 90. He was a Confederate veteran, and his family has long been active in Christian work. He was for a generation deacon and S. S. Superintendent in Mt. Zion Church near Hattiesburg.

Earthquakes in diverse places. This time at Corinth, Greece. It is said the people were terror stricken, buildings collapsed, but no loss of life is yet reported. A seismograph in Washington, D. C., shows the severest shock ever recorded.

Dr. John A. Earl, editor of The Baptist, Chicago, is the president of the Ministers' Casualty Co. of Minneapolis. He is a Scotchman who came to this country at the age of seventeen. He has been editor since 1921, being previously a pastor.

It is said that a challenge started by Pastor W. B. Riley is going the rounds to other pastors to count the members present and see who has the largest percentage of the membership in attendance at any one given service of the church. Pass it around.

The destruction of life and property near Los Angeles, California, caused by the breaking of a dam, was enough to awaken the sympathy of the whole nation. A wall of water seventy-five feet high is said to have roared down the canon, killing about 500 people.

A report from the Foreign Mission Board indicates that its receipts for the past ten months through the regular cooperative program are more than for the same period the year before, but the loss in designated gifts brought the total down to less than the year before.

You will find among many other good things in The Record this week a story by the former business manager of The Baptist Record on Lt. Locklear. We may be a bit partial, but we doubt if you will find any story in The Saturday Evening Post of more thrilling human interest.

There are said to be 23,000 chickens on the farm operated by managers of the State Hospital for the Insane, and they are said to have netted the state \$12,000 on eggs, estimated at wholesale prices. All the eggs are used at the institution. It is said \$1.50 will feed a hen for a year.

Pastor C. T. Davis of Houlika underwent a very serious operation at the Baptist Hospital in Memphis recently, is doing well and his friends hope his sight may be restored. He has evidently done a good work at Houlika, for the church has recently shown its interest in all the work by putting The Baptist Record into all the homes.

T. T. Martin and Sam Raborn assisted Pastor J. D. Adcock in a meeting in First Church of Orlando, Florida. Over 100 were baptized into this church and there were many other professions of faith. The pastor says:

"I believe that I am using conservative language when I say T. T. Martin is the greatest preacher of the simple Gospel of Jesus Christ as the Saviour from sin that lives on the American continent today. He is an orator, psychologist, and scientist as well as preacher. Language would fail me to try to tell of the many remarkable incidents and unusual manifestations of extraordinary elements of spiritual development during this campaign."

If a lot of these people who are trying to pass the impossible and unite the ununiteable would quit worrying about union of churches and try to get somebody in union with the Lord, they might stand a better chance of success.

How comes it that we, the people of these United States, send an army to Nicaragua to secure honest elections when the presidency of this country hinges upon the contribution of hundreds of thousands of dollars by the head of an oil company?

W. C. Ballard, pastor of the church at McCordy since 1919, resigned recently to accept a call to Prairie. The church at McCordy unanimously declined to accept his resignation, and ask that he do the preaching in the revival. Prairie is yet without a pastor.

The U. S. census bureau reports a falling off in the membership and number of churches of the Universalists for the past ten years. Mississippi is about an average. In 1916 they had four churches and 254 members. In 1926 they had three churches and 239 members.

Secretary A. J. Wilds conducted a successful B. Y. P. U. Training School at Meridian last week, all the churches participating. There were 250 attending the five classes taught by Brother Wilds, Miss Durscherl, Dr. Gavin, Mr. Johnson of Alabama, and some of the Meridian workers.

The new building of the Bunker Hill Church, Marion County, will be dedicated on the third Sunday in April, Dr. R. B. Gunter preaching the sermon. Pastor Aultman has served here for three years, during which time the church membership has been doubled; they have gone from one Sunday in the month to full time and the church budget has been increased from \$300 to \$2,100. The doxology is certainly in order.

Let the Sunday Schools all over the State on next Sunday fill up that which is lacking in our gifts to missions. It is the one day in the year when missions are distinctively emphasized in our Sunday Schools. Many Sunday Schools once a month make a special offering to some department of our work, but we know of none doing this for our mission work. And remember that the Lord loveth a cheerful giver.

We pay the printers alone more than the paper costs the subscriber when he gets it at the special rate. Certainly he is getting the worth of his money. Our only hope of meeting this deficit without going to the Convention with it is to increase the receipts from advertising. It will help us if you will say to the advertiser that you saw his announcement in The Baptist Record. And our advertising receipts will increase as we extend our circulation.

Honor and honesty are the foundations of government. When people lose confidence in those who make the laws and those who are supposed to enforce them the very foundations of government begin to crumble. Recent revelations of corruption among high officials in Washington, indeed continuing revelations over a period of several years are enough to make the heart of every patriotic American sick. It seems that those in position to help discover and punish the guilty are more interested in concealment. Money has been spent to secure elections as well as oil leases in a way to threaten the very foundations of democratic government. These things are written with grief and a sick feeling at heart. We are on the road to the precipice and the vortex in which all government is engulfed. And unless there is sufficient honesty in the masses to correct this situation, then the case is hopeless and the end not far away.

A new Life of D. L. Moody will soon be published by Revell Co., written by Dr. Erdman of Princeton.

Dr. B. H. Lovelace is this week and next assisting Pastor J. N. McMillin in a meeting in Louisville, Miss.

Six Principle Baptists have five churches in Rhode Island and one somewhere else. They are growing small by degrees, etc.

Dr. A. J. Holt becomes honorary pastor of the Baptist Children's Home in Florida, preaching to them every Sunday evening.

Dr. W. E. Denham, of the Baptist Bible Institute, delivered the Wales lectures at Clarke College last week. They were evidently delighted with his work, keeping him busy with three addresses a day. And he seems to have gotten as much joy out of it as they.

Pastor A. T. Cinnamond, of Kosciusko, writes:

Our church people were greatly edified and delighted recently by a splendid inspirational sermon by Dr. R. B. Gunter, and expect larger denominational offerings as a result.

We are to have Dr. J. W. Mayfield and Jack Scholfield for a revival meeting, beginning March 25th. The Presbyterians will follow, April 8th, with Howard Williams in charge.

We recently had a fine Teacher Training Class in "Burroughs' Old Testament Studies", the pastor teaching the class, closing with a lecture on the period "Between the Testaments".

J. C. Maxwell, B. Y. P. U. Director, has three splendid study courses in progress this week.

Our W. M. U. observed Home Mission Week of Prayer, with much interest, and a good offering.

One of the healthiest signs in the educational field we have seen is the Associated Press report a few days ago that the West Virginia University was expelled from the North Central Association of Colleges and Secondary Schools representing 251 institutions for excessive emphasis on athletics. The reasons given were inadequate supervision of athletic funds, proselyting by alumni, payment of money to secure athletic students and abolition of free training tables. The solicitation of prospective students by athletic coaches through offering compensation was disapproved. It was charged that alumni of the university raised a fund to induce athletes to attend the university. Control of the athletic policy by the faculty was advocated. Suppose these rules were enforced everywhere. There would be considerable shake up in the "educational" field.

Next Sunday is Missionary Day in all our Sunday Schools. Now, Brother, let's make this more than a mere name. Of course, the object of missionary day is to disseminate information about missions, but anybody with a good sample of gray matter in his cranium knows that the end of this matter is not information, but action. This action ought to take at least two forms. There ought to be special prayer for missions, and there ought to be a magnificent addition to our contribution to missions. It is nothing but humbuggery and self-deception to talk about a mission day in Sunday School or anywhere else, and then not give anything to missions. And don't toss a nickle into the hat and put your conscience to sleep. Of course, if a child or even a man or woman is able to give only a nickle, that is acceptable to God. But there are lots of people who ought to put in a big crisp bill, or even the filthy lucre of some old soiled bills. We need to get away from the peanut business of giving our spare change to save a lost world. It will cost us some money to write this paragraph, for the editor has to be honest with himself and before God. We hope sincerely that it will cost every man, woman and child who reads this paragraph. Take your money and your check book to Sunday School with you.

Editorial

OUR MASTER'S VOICE

There is nothing which this generation seems more opposed to and determined to get rid of than authority. And there is nothing which will be found more settled, permanent and indestructible than this same authority. We are a stiff-necked and rebellious generation. The modern religious instructor and leader is simply obsessed with the notion that we must get rid of all outward authority; that every man is his own master, that he carries in his own bosom or in his own head the authority to which all appeals must be made to determine what is right. The Bible must commend itself to the individual human reason or conscience, and stand before the bar of judgment in every man's mind.

Instead of man's standing before the judgment bar of God, God must stand before the judgment bar of man. He must commend himself to us or he has to go. If he doesn't do to suit us or hasn't done to suit us in the past, then he passes, and we will make us gods to our own liking. This is the impudent way to state it, for it is often camouflaged in much more diplomatic language. But the truth remains that we are saying to ourselves or our leaders just what the Israelites said to Adon, "Make us gods to go before us, for as for this Moses we know not what is become of him".

Jesus said, "Call no man Master, for one is your Master, even Christ". But this generation is cutting it short and saying simply, Call no man master. This spirit of rebellion is shown in the spirit of insurrection, the resistance to authority everywhere. These things are all of a piece, the destruction of the family, blowing up dipping vats, robbery, murder, rapine, drinking officials, disregard of modesty in dress or of injunctions to be quiet in church. We simply take the bits in our teeth, and defy authority. It is like an insane asylum broke loose.

Now look at the other side. When the kings of the earth set themselves and the rulers took counsel saying, Let us break their bands asunder, and cast away their cords from us; then he that sitteth (on the throne) in the heavens will laugh. The Lord will have them in derision. And he will speak unto them in his wrath and vex them in his sore displeasure. Yet have I set my king upon my holy hill in Zion.

Or you may turn to the last book in the Bible and read something similar to this: "And behold there was a throne set in heaven; and one sitting upon the throne". The spirit of resistance to authority is doomed to disappointment and to failure. Jehovah reigneth, let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness may obscure him and his purposes for awhile, but righteousness and justice are the foundation of his throne.

BACK TO BETHANY

Bethel was an Old Testament Sanctuary, perhaps the oldest established by the patriarchs. Jacob there met God and gave the place a new name, the House of God. And afterward, when long wandering had carried him far from God, he came back to Bethel and started all over again. That is another story and a mighty good one.

But we are thinking now of that little village on the slope of the Mount of Olives, where Jesus used to love to go, and where he found delightful companionship of home. It was the last place he touched when leaving the earth to go back to his heavenly home. It was here he looked for the last time into the faces of the disciples and gave them his last charge.

Luke tells us that Jesus appeared to the eleven at Jerusalem and after clearly proving his identity gave them his parting commission and led them out over against Bethany and blessed them and was carried up into heaven. It is about this parting commission that we are now concerned. The opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of my father upon you: but tarry ye in the city until ye be clothed with power from on high."

How far our feet have wandered from this commission at Bethany. Here at this little village on the slope of Olivet Jesus summed up his whole mission in the world and laid it on the shoulders and hearts of his disciples. It is in harmony with and in fulfillment of all previous revelation: Thus it is written. It is at the cost of the life of the Son of God: That the Christ should suffer. It was made sure by his victory over death and the grave: That he should rise again from the dead on the third day. It was that sin might be adequately dealt with: That repentance and remission of sins should be preached. It was that All men might share its benefits: Should be preached in his name unto all nations. The responsibility is now on the disciples: Ye are witnesses of these things. Adequate equipment is assured them: I send forth the promise of my Father upon you; but tarry ye until ye be clothed with power from on high.

Surely here is a holy purpose, a worthy program and power sufficient. We are not left in doubt as to our task. The world is before us. We are not left in doubt as to our sufficiency, the heavens are above us and the Holy Spirit within us. The business of Christians, of the churches, is to see that this message gets to the people for whom it was intended. The last will and testament of Jesus is the giving of this gospel to the world in need. The one business of the people of God is to see that this will is carried out. We are the executors of his will.

It is our task individually and collectively. It was given to the disciples as a group. They were to be fellow-workers in this undertaking. Have our churches lost their vision? Have our people forgotten their mission? Is it Christian to tarry in our tents while the world lies in sin and the majority of its people have not heard the message of redemption? Do we need anything more to lead us to discharge this obligation more than the sufferings and the commission of Jesus?

How sluggish are our consciences, how slow our steps! Shall we not ask our Father and our Savior to forgive us our sloth, our selfishness, and now set our hands to the task afresh? Shall the Baptists of Mississippi permit anything to hinder our hearing the Master's voice, obeying his will and completing his work? A little time remains before the year's work ends for our Southern Baptist Convention. Let us make an offering worthy The Name, and adequate to the needs.

Evangelist T. T. Martin went from a great meeting in Orlando, Florida, to Litchfield, Ill. He is scheduled for two meetings in April, in Bloomfield, Mo., and Texhoma, Okla.

Springtime has arrived ahead of time in some places. The "poems" are coming in like a spring flood now. Alas that the frost gets so many of them.

Somebody has figured it out that while Shakespeare uses 20,000, there are only 6,000 different words used in the authorized version of the Bible. God's Book was written for everybody, and its language is therefore simple.

FEAR AND COWARDICE

Please, brother, this is not an essay, tied with a pink ribbon and besprinkled with rose water. It aspires to be a message; a message to meet a real situation and a need. This situation or need is both individual and general. There are so many people who are afraid. So far as we know, there is nobody who is not assailed by fear of one kind or another.

To be afraid is not always to be a coward. To give way to fear and be controlled by it may be cowardly. To be conscious of fear and to do right in spite of it may be the essence of heroism. The story is told of one of Napoleon's generals that when on going into a battle he looked down and saw his knees trembling, he said, "If you knew where I am going to take you you would shake worse than that". He was afraid, but he was not a coward. Many a man has gone bravely to the performance of a Christian duty against every protesting cry of the flesh. He was afraid, but he went straight ahead and did his duty. That is true heroism. David said, "What time I am afraid, I will trust in the Lord". Fear was in him, but faith gave him the victory.

Fear may even at times be the evidence of good sense, of a realization of sure enough danger, in the presence of which a lack of fear would indicate a lack of sense. A man who just to show how brave he is stands in front of a loaded gun and allows some irresponsible person to play with the trigger is simply giving an exhibition of inanity, insanity or assinity, or all three. There are things we ought to be afraid of and we ought to act upon our fears or be moved by them to action. The fear of God is the beginning of wisdom. The lack of the fear of God is a sign of idiocy or insanity. The fool hath said in his heart there is no God. A lick on the temple of your head will put your power of speech out of commission. The atheist is simply a man who has had some faculty of his mind paralyzed, and is in need of a celestial surgical operation. We once heard Dr. L. G. Broughton say humorously that it was an evidence of good breeding to see a man squat when the lightning cracked close to him. A stone man wouldn't even bat his eye.

What sort of fear should control us? And how far should it control us. In the Letter to the Hebrews we read that, "By faith, Moses when he was born was hid three months by his parents, because they saw he was a goodly child and they were not afraid of the King's commandment". Somebody might say they hid him because they were afraid of the King's commandment. But they feared God more than they feared Pharaoh. They refused to allow the babe to be murdered, and dared to preserve him alive, though it was necessary to hide him. They dared to do right in spite of their fear of Pharaoh. Also by faith Moses forsook Egypt, not fearing the wrath of the king. He dared to trust God and follow him in spite of the fear of the king.

Now that is what the world is in great need of today: men who will follow the truth in spite of the fear of men. There is a call for men who will do the will of God, who will dare to do right, let the consequences be what they will; men who believe in the ultimate triumph of truth and righteousness and are willing to suffer temporarily if need be that this triumph may be hastened and assured.

The world is a passing show and it is interesting to watch it from any angle, religious or political. We have had occasion to watch our little politicians in the legislature recently. Some of the legislators are good men and true, men of strength, courage and patriotism. But not all. The professional politician is simply watching to see which way the wind is blowing today and is likely to blow tomorrow. When a moral question is up he looks to see what way the wind is likely to blow the strongest. That is the way the prize fight bill was passed.

And in the matter of taxation, perhaps the

most im
that con
some m
zephyr s
just, but
among t
the maj
their kn
God, we
getting

A ma
to him
willing
cannot
ple. A
even see
brain is
table no

God nee
fear any
Jesus is
else. Bl
is my li
Jehovah
shall I

Buckn
retires t
a servic
other.

Send
Convent
and iden
tist Cor
you hav
tificate
cheap a

The C
Harry
entific
control.
Scriptur
himself,
replenis
prised t
true Sc
attitude
leaning
is anot
Fosdick

that ad
world, v
almost
birth co
when s
earth, t
ing una
pose his
about th
to contr

We ad

address
commun
denomin
tian Un
to have
He argu
Christia
grounds
not a ch
as, he s
fore the
ment is
ritual o
nary B

tention.
the ordi
existenc
be some
precede
fellowsh
sible ins
God. T
Second

most important if not the most difficult matter that comes before a legislative body, there are some men who flutter like leaves whenever a zephyr stirs. They do not ask what is right and just, but whether this bill will start a disturbance among the cigarette suckers, who seem to be in the majority. If some men would get down on their knees and ask wisdom and courage from God, we would not be forever in a muddle, and getting nowhere.

A man cannot be controlled by fear of harm to himself and be honest. A man who is not willing to do right and take the consequences cannot be a true servant of God or of the people. A man who is controlled by fear cannot even see the truth, still less do the truth. His brain is like an addled egg, good neither for the table nor for the incubator. A man who fears God need not fear anybody else, and will not fear anybody or anything else. The religion of Jesus is our salvation in this matter as in all else. Blessed is the man who can say: "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"

Bucknell University, Baptist, of Pennsylvania, retires two professors this year on pensions, after a service of 36 years for one and 47 for the other.

Send a two cent stamp to the Baptist State Convention Board office for an enrollment card and identification certificate to the Southern Baptist Convention at Chattanooga, Tennessee. If you have a clergy permit, no identification certificate will be necessary, as the permit is as cheap as the identification certificate plan.

The Church Advocate has this to say about Dr. Harry Emerson Fosdick's attitude toward scientific birth control. Dr. Fosdick favors such control. The Church Advocate says: "The Scriptural advice on this subject, given by God himself, is this: 'Be fruitful, and multiply, and replenish the earth.' Of course you are not surprised to find Dr. Fosdick out of harmony with true Scriptural teaching, for that is his normal attitude. Neither are you surprised to find him leaning to science rather than Scripture, for that is another of his notable characteristics. Dr. Fosdick would probably say that when God gave that advice there were only two persons in the world, whereas now the population has grown to almost unnumbered millions, and unless scientific birth control is inaugurated, the time is coming when somebody will be crowded clear off the earth, to say nothing about many of the rest being unable to find enough to eat. And we suppose his logic is, that since God did not think about that in the beginning, he can not be trusted to control the matter now."—Ex.

We are in receipt of a typewritten copy of the address made by Dr. R. A. Ashworth on intercommunion of members of different churches or denominations, made at the Conference on Christian Union recently held in Baltimore. He seems to have been the only Baptist preacher present. He argues for the participation in common of all Christians at the "Holy Communion". The grounds of his argument are two, first that it is not a church ordinance but a Christian ordinance, as, he says, the Lord's supper was instituted before there was any church. The second argument is that fellowship between men is before ritual obedience to God. Of course, any ordinary Baptist easily sees through such a contention. It at least remains to be proved that the ordinance of the Lord's supper preceded the existence of a church. And there will always be some who contend that obedience to God takes precedence of fellowship with men; indeed that fellowship with men as Christians is only possible insofar as they are obedient to the will of God. The first commandment is still first. The Second is like unto it, but it is still second.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Answer to Other Inquiries

Request comes from the Chairman of the new Orphanage Committee for an interpretation of the recommendations passed by the recent State Convention, which recommendations are to the effect that no participating interests shall make appeals to the Sunday Schools, W. M. U.'s, Churches, or individuals in a quiet way without first obtaining the approval of the Convention through the State Convention Board. The request was that the Corresponding Secretary of the State Board write the Chairman of the Committee, who is one of the leading pastors of our State. This pastor writes that it is his understanding that any campaign which has not been approved by the Board, acting for the Convention, will be a violation of the Convention's action. He feels that if a building program is to be put on at the Orphanage that the Trustees of the Orphanage should first obtain the consent of the Convention next November. He feels, however, that an appeal at the Thanksgiving season will not be in violation as this has been recognized all the while and that by means of this occasion sufficient funds can be obtained to satisfy the needs until the Convention can meet again.

Information comes from another leading pastor referring to the appeal sent out by one of our men's classes and by members of other classes in behalf of the Orphanage. He also makes mention of a canvass made by the Baptist Bible Institute in his County. His reason for writing is that these campaigns have caused many to say, "Why go into something that does not take care of the work?" He says that these campaigns are used against the cooperative program and he feels that until all interested causes stop making these extra appeals that there is little hope of reaching the goal.

This brings us back to a statement previously made to the effect that the cooperative program has never been given a fair chance. Our State Convention in its last session requested the heads and other officials of all of the participating interests to put themselves into the cooperative program canvass for the purpose of completing the canvass at an early date. The response on the part of these individuals referred to was hurtfully small. A few did some good work.

In the statement found in The Baptist Record under date of March 8th we quoted from a communication which was being circulated in the interest of special appeals for the Baptist Orphanage and gave \$24,817.00 as the amount received last year by the Baptist Orphanage. If these figures are not correct, those working in the interest of designated gifts are responsible. In The Record under date of March 15th the Superintendent of the Orphanage gives the total receipts for last year as being \$21,543.02. We were not furnished a copy of the audit for the Baptist Orphanage when we were having the minutes of the State Convention printed. This audit should always be furnished along with the report from the Orphanage and everything published.

There is one thing that should not be questioned concerning our Orphanage and that is that we should make comfortable the children whom we receive in this Institution. We should not receive more than we can care for. At the same time we should not adopt a policy of caring for in this Institution all of the orphans of the State. Just as fast as we can reasonably do so when the children are sent to the Orphanage, they should be placed in good homes throughout the State. This is the Lord's way of rearing children and not in multitudes. Besides, there

are many good homes open for the children. The Louisiana Board of Trustees instructed their Orphanage to limit its number to 150.

The Committee which was recently appointed for the purpose of ascertaining the needs of the Orphanage and the cost of making necessary repairs consists of energetic men who will not only ascertain the needs and the cost, but will, we believe, see that necessary improvements are made at an early date and at a most reasonable cost. Our appeal at this time is that EMPHASIS SHALL BE PLACED UPON THE SPECIAL OFFERING IN THE SUNDAY SCHOOLS MARCH 25th IN ORDER THAT THE LARGEST OFFERING IN THE HISTORY OF OUR WORK MAY BE MADE. IF THIS IS DONE, WE WILL STRENGTHEN EVERY CAUSE.

Receipts for March at present are behind March receipts for last year. This is true, notwithstanding the fact that we made our one-third increase in February. Some think that this falling off is due to the confusion in the minds of the people caused by information sent out in behalf of the Orphanage. We hope if this is true that our people will bear in mind that there has been a sufficient sum of money in the treasury of the Orphanage to have made all comfortable up to the present time and that if we cooperate and raise this \$400,000.00, no child will suffer throughout the year. My appeal is two-fold, THAT FIRST OF ALL WE MAKE COMFORTABLE THE CHILDREN NETRUSTED TO OUR CARE. THIS CAN BE DONE IF ALL OF OUR PEOPLE WILL CONTRIBUTE AS LIBERALLY TO THE COOPERATIVE PROGRAM AS THOSE ARE WHO ARE NOW CONTENTING SO EARNESTLY FOR THE PROGRAM. OUR SECOND APPEAL IS THAT WE HOLD SACRED OUR CONTRACTS AND AGREEMENTS ENTERED INTO DURING OUR CONVENTIONS. "Together we stand, divided we fall."

Minutes Lacking by State Board Office

Chickasaw	Prentiss
Columbus	Webster
Madison	Yazoo
Mt. Pisgah	Zion
Noxubee	

Open Dates of Reverend W. W. Kyzar, Evangelist
April 15th for eight or ten days.
October 21st for eight days.
November 18th through December.

Open Dates of Reverend Bryan Simmons, Evangelist

From Wednesday after fourth Sunday in March for ten days.
From fourth Sunday in July for ten days.

There were in 1916 54,833 members of Free Will Baptist Churches in the United States. In 1926 there were 78,265. In Mississippi there was a decrease from 921 to 595.

Mr. W. G. McAdoo said recently: "The supreme need is to put law enforcement in the White House. An attempt is being made to convince the country that, no matter if a wet is elected President, the Constitution and laws will be enforced. This is both unsound and untrue. The White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations, and the doom of the Eighteenth Amendment would be written boldly on the face of the Constitution."

SHOULD AL SMITH BE PRESIDENT?

A church filled with people heard the sermon of Rev. Ben Cox last night on, "Should Al Smith Be President?" Dr. Cox stated that if it had not been for his promise to preach on this subject last night, he would have entered the Baptist Hospital for an operation several days ago. He went to the hospital after the service, and Dr. R. L. Sanders was to perform the operation Monday morning.

Among other things, Dr. Cox said, "I am not a political parson, but I am an American citizen, and I believe I am a prophet of God. In the days of Isaiah the people said to the prophets, 'Speak unto us smooth things.' Many people say that to God's prophets today. The 33rd chapter of Ezekiel contains words which should be read by every prophet of God. It is an awful responsibility to be a watchman for God. The faithful doctor does not give the patient what he wants, but what he needs. I do not want the surgeon's knife, but my dear friend Dr. R. L. Sanders says I need it."

"Mr. Al Smith has many commendable traits, and in many respects I admire him, but I do not think he should be President of the United States. My objection to his being President centers around two words, Rum and Romanism. Sometime ago the Commercial Appeal said, 'It would be dangerous, if not disastrous, for the Democrats to nominate a man like Al Smith who has thrice sworn, in taking the oath of office of Governor of New York, to uphold and defend the Constitution of the United States and has thrice denied and betrayed it by lending his official and personal aid and encouragement that it might be nullified.'"

Dr. Cox said, "Mr. Smith's record from the standpoint of prohibition looks bad." He then read a number of instances where Mr. Smith had used influence against prohibition. Mr. Cox further called attention to the wild, wet New Year's eve celebration which was carried on by the consent of Mr. Smith, who, when he was made Governor, held up his hand and swore in the name of Almighty God that he would uphold and defend the Constitution of the United States.

"Rum is one reason why he should not be President, and Romanism is another. Before I enter further on this, I wish to say that I feel sure no non-Catholic pastor in Memphis has more friends amongst the Roman Catholics than I have. They have shown their friendship for me. I have shown my friendship for them. Some of you remember that during the war when the first five Memphis men were killed in France, I held a memorial service. If I remember aright, two of these men were Catholics, and a large number of their Catholic friends were present at our church that memorable Sunday afternoon. I have never ministered to families in trouble that seemed more appreciative than they. More of you remember the wonderful memorial services we had for the three Memphis firemen who died in close proximity, all of whom were Catholics. Mayor Paine told me I preached to 3,000 people that night in the Municipal Auditorium. Somebody else informed me that at least 1,500 Roman Catholics were present.

"I would be much afraid for Mr. Al Smith or any other Roman Catholic to be President of these United States. Not because he is a Catholic, but because the Roman Catholic church is not simply a religious organization but a politico-religious organization. Abraham Lincoln said, 'I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on the horizon. It is filled with tears and blood. That dark cloud is coming from Rome.'

"Roman Catholic France found it necessary more than twenty years ago to suppress all the Roman Orders, but I am told that we have in the United States almost 60% more Roman Catholic Orders than France ever had. Sixty-six Orders composed of men, and one hundred

seventy-three of women.

"I do not think it would do for a Roman Catholic to be President of the United States because the chief mark of Romanism is aloofness, separateness. In a way all devout Roman Catholics are strangers to real Americanism, and they must, whether they will it or not, owe their allegiance not to the Stars and Stripes, but to the Pope. They are strangers in religion. If a devout Roman Catholic goes to hear a non-Catholic preacher he must confess, so I am told. We Baptists believe that the Bible is a sufficient rule of faith and practice, but Catholic authorities tell us that their church forbids the reading of the scriptures by all, and Cardinal Hosius said, 'To give the Bible to the lay people is to cast pearls before swine.'

"They are strangers to the spirit of Americanism. When it comes to education, some of their leaders going so far as to say with Priest Walker of New York, 'I would as soon administer the Sacrament to dogs as to Catholics who send their children to public schools, for public schools are nurseries of vice.' They are strangers from the standpoint of society, for they attack severely and unjustly the family life of our best people, taking the position that all are living in adultery who are not married by a parish priest, or somebody commissioned by him. They are strangers not only in living, but in death, for the dust of Romanists must rest in special ground, and is defiled by the dust of Protestants.

"But I think I hear somebody say, 'How do you know that Al Smith as President would be influenced by these things?' But if we remember when Bonanzo came here as the Pope's representative and was placed on the throne, he knelt before him and kissed his ring. I am told that Romanists do not like to allow the United States flag carried into the church over the coffin of soldiers no matter how faithful to the flag they have been.

"It is illuminating to notice the proclivity of Governor Smith in appointing Roman Catholics to office. Quite a lengthy list of these appointees could be read if we had the time.

"When Bonanzo, the Pope's representative, was here he invited all Christians to come into the 'Mother Church'. Being a polite gentleman, Dr. Geo. W. McDaniel, President of the Southern Baptist Convention, wrote a very gentle declination on the part of the Convention. He declined because we do not recognize the Roman Catholic church as the 'Mother Church' and because as citizens, we Baptists owe supreme political allegiance to this country. Also, because every man has the right to think for himself. He summed it up by saying, 'In a sentence, Mr. Bonanzo, we are loyal to this Bible, to this government, to freedom and to Christ.' Then said Dr. McDaniel, 'Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry and return to the greater teachings of the New Testament.'

Central Baptist Church,
Memphis, Tenn.,
March 11th, 1928.

The following are suggested as marks of an efficient Christian:

- Supernatural Living
(Living a life that only Christ makes possible.)
- Personal Work
(Individual effort to make now disciples of Christ.)
- Stewardship of Life and Property
(Acting as Trustees of life and possessions instead of Owners.)
- Prayer-Power
(Illustrating the reality of prayer as the mightiest force outside of Omnipotence itself.)
- World-Vision and Purpose
(Sharing Christ's passion to save the lost everywhere.)

THE EDUCATION BOARD AGAIN
By President W. J. McGlothlin of Furman University

Recent discussions of the Education Board have brought out with reasonable fulness the various grounds for the demand which is being made for its abolition. In general the opponents of the Board fall into three classes, more or less loosely articulated. There is first the group of brethren who have little real interest in our schools and colleges—too little interest to support them, only enough interest to criticize and find fault with them. In the second place there is a group who are obsessed with the idea that foreign missions is almost the only task which is worthy of the earnest support of the Southern Baptist Convention. They think that \$30,000 could be saved to the denomination by the abolition of the Board and that this \$30,000 would be given to foreign missions if the Board were abolished. The third group consists of those brethren who are states rights men. They say the colleges are controlled by the states and therefore ought to be supported by the states alone, that the Southern Baptist Convention has no control over them and therefore no obligation to them. Perhaps there are brethren opposed to the Board who would not be willing to accept classification in any of these groups. Let us not quarrel about classifications, but consider again the question of abolishing the Board and the arguments for this position.

It seems hardly worth while to reply to that great group of our Baptist people who are indifferent to education in general, to Christian education in particular, and either indifferent or hostile to our own Baptist schools. Naturally they will oppose anything and everything which looks to the support of our schools. Any agency or plan which has for its purpose the support of our schools will meet with their disapproval.

With the brethren who emphasize foreign missions we naturally have the deepest sympathy, and yet these brethren are in my judgment misled in suffering themselves to array foreign missions against our schools. It is not at all probable that the money saved by abolishing the Education Board would go into the coffers of the Foreign Mission Board as one of our editors suggested when he said let us abolish the Board and give the money to foreign missions. Moreover, the weakening of our educational institutions will quickly register itself in the weakening of the personnel of our missionary forces and the total effectiveness of our missionary endeavors. The wisest foreign missionaries have always most heartily supported our Christian colleges, and wise supporters of foreign missions will continue to support our colleges.

It is true that the colleges are owned, controlled, and supported by the states and so far as I know no one who supports the Education Board believes that the control of the colleges and schools should be turned over to the Southern Baptist Convention. It is not control which they need but support. It is not money which they are asking from the Convention but moral and spiritual support in their struggles for existence and efficiency. The state papers are owned, controlled, and supported within the states and yet they were elated and justly so when they succeeded in getting a place on the program of the Southern Baptist Convention, and the Convention probably never did a wiser thing than the giving of its support to the papers.

What now are the chief arguments for the retention of the Education Board?

1. Education at home and abroad is one of the two great fundamental tasks of Kingdom work, the other being evangelism. Should the Southern Baptist Convention, which sums up in itself all the elements of our Kingdom work, turn aside from this pillar of Kingdom service? I think not.
2. At this moment our educational institutions

are more severely taxed to keep pace with educational progress than ever before in their history. Growing requirements in buildings and equipment, increasing expenses for faculty, higher standards in faculty preparation, the demands of the various standardizing agencies to which our schools simply must conform if they are to continue to exist and do satisfactory work, make the strain on the schools exceedingly great. This strain is accentuated by the depressing indifference of so many of our Baptist people. It seems to me that our whole educational system is in danger of collapse within the next quarter of a century unless the denomination is aroused to the seriousness of the situation and united in the support of our schools. Can the Southern Baptist Convention under these circumstances which are undeniable afford to turn away from the Baptist schools of the South?

3. If the Board is abolished and the Convention is to continue its interest in education, what other agency can be created through which to exert the influence of the Convention? Nobody has made a constructive suggestion at this point. The crux of the whole matter is either keep the Board or give us something better. We school men earnestly feel that we must have the support of the Southern Baptist Convention. So far as I know there is not a school man in Convention territory that does not heartily and earnestly desire the support of the Convention. Will the Convention give it? If not through the Board, then how?

4. The Board is criticized for some of its acts. Doubtless some of this criticism is deserved, and yet a large part of the present debt of the Board was made under the direct and explicit instructions of the Convention itself. The Board should not be held responsible for any indebtedness made in this manner. The Board's own expenses have been kept low, so low as to arouse no serious criticism. All of the other expenditures, including indebtedness, have important achievements to show as results. Personally I would prefer that the Education Board should own no property, operate no institution, and raise no funds. In my judgment it should be continued to give its moral support to all of our educational efforts, to give us full and reliable information concerning our educational needs, and create educational sentiment among all our people. If we only had proper education sentiment we could do the rest. Our supreme need is sentiment in support of education, and the voice of the Southern Baptist Convention uttered through the Board will accomplish more in the creation of this needed sentiment than any other voice that can possibly speak.

The simple facts are these: Denominational education is necessary to the satisfactory progress of all our work, since practically all of the leadership of the denomination comes from the denominational schools; our schools and colleges are in distress, needing all possible assistance from the denomination as a whole; the Southern Baptist Convention is the corporate power and voice of the denomination in the South; the Education Board is the organ of the Convention and the only organ through which it can render its support to education. Shall we at the approaching meeting of the Convention abolish the Board and silence the voice of the Convention on the supreme matter of Christian education? That we will determine at Chattanooga.

Am I my brother's keeper? It looks like we have to be whether we want to be or not. If one does wrong, the others have to suffer for it. A few years ago Mississippi passed a dipping law to get rid of the cattle ticks. In some parts of the state people obeyed the law and got rid of the ticks. In other parts they resisted the law and blew up the dipping vats. Now the whole state is called on to pay the price of tick eradication from the counties which failed to enforce the law.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

"PLEASE TELL ME WHERE I AM, OR WHAT I AM"

(An open letter to Rev. J. C. Wells, Senatobia, Miss.)

Dear Brother Wells:—

In your article, "WHAT AM I TO DO?" which was published on page twelve of The Baptist Record of February 23rd, you made the request that someone please tell you what you are, where you are and what you are to do. This letter is written in answer to your requests, and I answer them in the order named.

What You Are

You are one of the 225,000 Baptists living in Mississippi. You are also one of the 425 Baptist ministers in Mississippi.

Where You Are

You have come to the place where each of us must come sooner, or later. In other words, you have come to the place where you must decide whether, in carrying on the Lord's work, you will abide by the will of Mississippi Baptists, as expressed in the State Convention at Grenada, or by the will of a few individual Baptists.

To abide by the will of Mississippi Baptists, as expressed in the State Convention, means that you will discourage special campaigns in your church, and will give your undivided interest to the Cooperative Program of Mississippi Baptists, and thus make it possible for us to help meet the needs of every phase of Christ's work throughout the earth. To abide by the will of a few individual Baptists means that you will favor special campaigns and special gifts, which will ultimately destroy our cooperative work, and make it impossible for us to meet the needs of at least some phases of our Lord's work. In other words, if you abide by the will of a few individual Baptists you will lead your people to support some phases of the Lord's work to the neglect of others which are equally as important, and as needy as those for which you take special collections.

What You Are To Do

I cannot answer this request for you. You must decide for yourself what you are going to do. I can only tell you what I think I would do if I were in your place. I would pray over this matter until I was thoroughly convinced in my own mind as to whether or not the Cooperative Program is the best plan for carrying on the Lord's work, and whether or not it is my duty as a soldier of the Cross to cooperate with other Christians in making the program a success. Should I be led to believe it is my duty to be a cooperative Baptist and support the program as outlined by Baptists, I think I would do four things:

1. I would, if possible, lead my church to support the Cooperative Program by contributing to it.
2. I would, if possible, lead my members to pledge their entire tithe to the support of the local church and to the Cooperative Program, with the understanding that there would not be any other campaign of any sort in the church during the year for denominational objects.
3. I would be truthful. I would keep my word. I would, if possible, keep out of my church and every auxiliary of my church all other campaigns and special collections for denominational objects.
4. If, when our denominational leaders reported the needs of our mission causes, some of my members wanted to make an offering "over and above their campaign pledge" I would urge them to let their offerings go through the church treasurer and through the Cooperative Program so the church would receive credit for their of-

ferings and so their offerings could be divided proportionately between the various mission objects fostered by the denomination.

As I stated above, it is not my business to tell others what they must do, and I would not even try to do so. I do wish, however, that every Baptist in the State could be led to cooperate with each other in carrying on the Lord's work. The men and women of the world cooperate in doing the work of Satan, and it seems to me that Christian men and women could cooperate in doing the work of our Lord and Master.

Since you made your request openly, and since you referred to me in your article, I am answering you openly. Then, too, there are doubtless hundreds of others who are in the same position that you seem to be in, and this letter will apply to them as well as to yourself.

Yours sincerely,

—G. C. Hodge, Director,
Stewardship and Budget Department.

LAKE, MISS.

We closed on March 6th, a Stewardship Institute with the Baptist Church of Lake, Scott County, of which Bro. J. L. Hughes is Pastor. As result of the institute sixty Diplomas and Seals were awarded those attending the classes. Of those enrolled, all but seven promised to tithe.

FOUR LITTLE ONES

By Louis J. Bristow, Superintendent

Baptist Hospital, New Orleans

Four children were brought to this hospital for treatment. A social worker had found them, ill and half starved, and was seeking to place them in the Protestant Home. They could not be placed there until they had been treated here.

Erlene was seven years old. She was pretty, with curly hair, but was born without a hand. The arm was perfect from the shoulder to the elbow, but only a two inch stump appeared below the elbow. Margaret was five years old, and when I first saw her, she was holding in her arms Mildred, about a year old, horribly emaciated from sheer lack of nutritive food. The fourth of the quartet was Morris, a fine looking, but thin and pale three-year-old boy.

Enquiry elicited a pathetic story. Their father, always worthless, finding the burden of the family heavy, abandoned them several months before Mildred's birth, and no one knew whether he was living or dead. The poor mother, unable to care for herself or to feed her little brood, had utterly lost her health; and the little ones were kept alive by a rather cold charity of neighbors nearly as poor as they were.

So this social worker brought them to the Baptist Hospital to be cared for until they could be placed in the Protestant Home. Should we have taken them? Is there a mother among Southern Baptists who would have neglected them? Is there a self-respecting father who would say we ought not? No clothes, no toys, no food, no friends—surely they were a pitiable little group of starvelings when they came to us. Now they are well cared for and happy, for the Southern Baptist Hospital is an agency of the churches to minister in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Learning that The Children's Circle has letters from our young people stacked up and yet unpublished, one friend suggests that we make the paper a daily.

SHOULD AL SMITH BE PRESIDENT?

A church filled with people heard the sermon of Rev. Ben Cox last night on, "Should Al Smith Be President?" Dr. Cox stated that if it had not been for his promise to preach on this subject last night, he would have entered the Baptist Hospital for an operation several days ago. He went to the hospital after the service, and Dr. R. L. Sanders was to perform the operation Monday morning.

Among other things, Dr. Cox said, "I am not a political parson, but I am an American citizen, and I believe I am a prophet of God. In the days of Isaiah the people said to the prophets, 'Speak unto us smooth things.' Many people say that to God's prophets today. The 33rd chapter of Ezekiel contains words which should be read by every prophet of God. It is an awful responsibility to be a watchman for God. The faithful doctor does not give the patient what he wants, but what he needs. I do not want the surgeon's knife, but my dear friend Dr. R. L. Sanders says I need it."

"Mr. Al Smith has many commendable traits, and in many respects I admire him, but I do not think he should be President of the United States. My objection to his being President centers around two words, Rum and Romanism. Some time ago the Commercial Appeal said, 'It would be dangerous, if not disastrous, for the Democrats to nominate a man like Al Smith who has thrice sworn, in taking the oath of office of Governor of New York, to uphold and defend the Constitution of the United States and has thrice denied and betrayed it by lending his official and personal aid and encouragement that it might be nullified.'"

Dr. Cox said, "Mr. Smith's record from the standpoint of prohibition looks bad." He then read a number of instances where Mr. Smith had used influence against prohibition. Mr. Cox further called attention to the wild, wet New Year's eve celebration which was carried on by the consent of Mr. Smith, who, when he was made Governor, held up his hand and swore in the name of Almighty God that he would uphold and defend the Constitution of the United States.

"Rum is one reason why he should not be President, and Romanism is another. Before I enter further on this, I wish to say that I feel sure no non-Catholic pastor in Memphis has more friends amongst the Roman Catholics than I have. They have shown their friendship for me. I have shown my friendship for them. Some of you remember that during the war when the first five Memphis men were killed in France, I held a memorial service. If I remember aright, two of these men were Catholics, and a large number of their Catholic friends were present at our church that memorable Sunday afternoon. I have never ministered to families in trouble that seemed more appreciative than they. More of you remember the wonderful memorial services we had for the three Memphis firemen who died in close proximity, all of whom were Catholics. Mayor Paine told me I preached to 3,000 people that night in the Municipal Auditorium. Somebody else informed me that at least 1,500 Roman Catholics were present.

"I would be much afraid for Mr. Al Smith or any other Roman Catholic to be President of these United States. Not because he is a Catholic, but because the Roman Catholic church is not simply a religious organization but a politico religious organization. Abraham Lincoln said, 'I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on the horizon. It is filled with tears and blood. That dark cloud is coming from Rome.'

"Roman Catholic France found it necessary more than twenty years ago to suppress all the Roman Orders, but I am told that we have in the United States almost 60% more Roman Catholic Orders than France ever had. Sixty-six Orders composed of men, and one hundred

seventy-three of women.

"I do not think it would do for a Roman Catholic to be President of the United States because the chief mark of Romanism is aloofness, separateness. In a way all devout Roman Catholics are strangers to real Americanism, and they must, whether they will it or not, owe their allegiance not to the Stars and Stripes, but to the Pope. They are strangers in religion. If a devout Roman Catholic goes to hear a non-Catholic preacher he must confess, so I am told. We Baptists believe that the Bible is a sufficient rule of faith and practice, but Catholic authorities tell us that their church forbids the reading of the scriptures by all, and Cardinal Hosius said, 'To give the Bible to the lay people is to cast pearls before swine.'

"They are strangers to the spirit of Americanism. When it comes to education, some of their leaders going so far as to say with Priest Walker of New York, 'I would as soon administer the Sacrament to dogs as to Catholics who send their children to public schools, for public schools are nurseries of vice.' They are strangers from the standpoint of society, for they attack severely and unjustly the family life of our best people, taking the position that all are living in adultery who are not married by a parish priest, or somebody commissioned by him. They are strangers not only in living, but in death, for the dust of Romanists must rest in special ground, and is defiled by the dust of Protestants.

"But I think I hear somebody say, 'How do you know that Al Smith as President would be influenced by these things?' But if we remember when Bonanzo came here as the Pope's representative and was placed on the throne, he knelt before him and kissed his ring. I am told that Romanists do not like to allow the United States flag carried into the church over the coffin of soldiers no matter how faithful to the flag they have been.

"It is illuminating to notice the proclivity of Governor Smith in appointing Roman Catholics to office. Quite a lengthy list of these appointees could be read if we had the time.

"When Bonanzo, the Pope's representative, was here he invited all Christians to come into the 'Mother Church'. Being a polite gentleman, Dr. Geo. W. McDaniel, President of the Southern Baptist Convention, wrote a very gentle declination on the part of the Convention. He declined because we do not recognize the Roman Catholic church as the 'Mother Church' and because as citizens, we Baptists owe supreme political allegiance to this country. Also, because every man has the right to think for himself. He summed it up by saying, 'In a sentence, Mr. Bonanzo, we are loyal to this Bible, to this government, to freedom and to Christ.' Then said Dr. McDaniel, 'Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry and return to the greater teachings of the New Testament.'

Central Baptist Church,
Memphis, Tenn.,
March 11th, 1928.

The following are suggested as marks of an efficient Christian:

Supernatural Living

(Living a life that only Christ makes possible.)

Personal Work

(Individual effort to make now disciples of Christ.)

Stewardship of Life and Property

(Acting as Trustees of life and possessions instead of Owners.)

Prayer-Power

(Illustrating the reality of prayer as the mightiest force outside of Omnipotence itself.)

World-Vision and Purpose

(Sharing Christ's passion to save the lost everywhere.)

THE EDUCATION BOARD AGAIN
By President W. J. McGlothlin of Furman University

Recent discussions of the Education Board have brought out with reasonable fulness the various grounds for the demand which is being made for its abolition. In general the opponents of the Board fall into three classes, more or less loosely articulated. There is first the group of brethren who have little real interest in our schools and colleges—too little interest to support them, only enough interest to criticize and find fault with them. In the second place there is a group who are obsessed with the idea that foreign missions is almost the only task which is worthy of the earnest support of the Southern Baptist Convention. They think that \$30,000 could be saved to the denomination by the abolition of the Board and that this \$30,000 would be given to foreign missions if the Board were abolished. The third group consists of those brethren who are states rights men. They say the colleges are controlled by the states and therefore ought to be supported by the states alone, that the Southern Baptist Convention has no control over them and therefore no obligation to them. Perhaps there are brethren opposed to the Board who would not be willing to accept classification in any of these groups. Let us not quarrel about classifications, but consider again the question of abolishing the Board and the arguments for this position.

It seems hardly worth while to reply to that great group of our Baptist people who are indifferent to education in general, to Christian education in particular, and either indifferent or hostile to our own Baptist schools. Naturally they will oppose anything and everything which looks to the support of our schools. Any agency or plan which has for its purpose the support of our schools will meet with their disapproval.

With the brethren who emphasize foreign missions we naturally have the deepest sympathy, and yet these brethren are in my judgment misled in suffering themselves to array foreign missions against our schools. It is not at all probable that the money saved by abolishing the Education Board would go into the coffers of the Foreign Mission Board as one of our editors suggested when he said let us abolish the Board and give the money to foreign missions. Moreover, the weakening of our educational institutions will quickly register itself in the weakening of the personnel of our missionary forces and the total effectiveness of our missionary endeavors. The wisest foreign missionaries have always most heartily supported our Christian colleges, and wise supporters of foreign missions will continue to support our colleges.

It is true that the colleges are owned, controlled, and supported by the states and so far as I know no one who supports the Education Board believes that the control of the colleges and schools should be turned over to the Southern Baptist Convention. It is not control which they need but support. It is not money which they are asking from the Convention but moral and spiritual support in their struggles for existence and efficiency. The state papers are owned, controlled, and supported within the states and yet they were elated and justly so when they succeeded in getting a place on the program of the Southern Baptist Convention, and the Convention probably never did a wiser thing than the giving of its support to the papers.

What now are the chief arguments for the retention of the Education Board?

1. Education at home and abroad is one of the two great fundamental tasks of Kingdom work, the other being evangelism. Should the Southern Baptist Convention, which sums up in itself all the elements of our Kingdom work, turn aside from this pillar of Kingdom service? I think not.

2. At this moment our educational institutions

are more severely taxed to keep pace with educational progress than ever before in their history. Growing requirements in buildings and equipment, increasing expenses for faculty, higher standards in faculty preparation, the demands of the various standardizing agencies to which our schools simply must conform if they are to continue to exist and do satisfactory work, make the strain on the schools exceedingly great. This strain is accentuated by the depressing indifference of so many of our Baptist people. It seems to me that our whole educational system is in danger of collapse within the next quarter of a century unless the denomination is aroused to the seriousness of the situation and united in the support of our schools. Can the Southern Baptist Convention under these circumstances which are undeniable afford to turn away from the Baptist schools of the South?

3. If the Board is abolished and the Convention is to continue its interest in education, what other agency can be created through which to exert the influence of the Convention? Nobody has made a constructive suggestion at this point. The crux of the whole matter is either keep the Board or give us something better. We school men earnestly feel that we must have the support of the Southern Baptist Convention. So far as I know there is not a school man in Convention territory that does not heartily and earnestly desire the support of the Convention. Will the Convention give it? If not through the Board, then how?

4. The Board is criticized for some of its acts. Doubtless some of this criticism is deserved, and yet a large part of the present debt of the Board was made under the direct and explicit instructions of the Convention itself. The Board should not be held responsible for any indebtedness made in this manner. The Board's own expenses have been kept low, so low as to arouse no serious criticism. All of the other expenditures, including indebtedness, have important achievements to show as results. Personally I would prefer that the Education Board should own no property, operate no institution, and raise no funds. In my judgment it should be continued to give its moral support to all of our educational efforts, to give us full and reliable information concerning our educational needs, and create educational sentiment among all our people. If we only had proper education sentiment we could do the rest. Our supreme need is sentiment in support of education, and the voice of the Southern Baptist Convention uttered through the Board will accomplish more in the creation of this needed sentiment than any other voice that can possibly speak.

The simple facts are these: Denominational education is necessary to the satisfactory progress of all our work, since practically all of the leadership of the denomination comes from the denominational schools; our schools and colleges are in distress, needing all possible assistance from the denomination as a whole; the Southern Baptist Convention is the corporate power and voice of the denomination in the South; the Education Board is the organ of the Convention and the only organ through which it can render its support to education. Shall we at the approaching meeting of the Convention abolish the Board and silence the voice of the Convention on the supreme matter of Christian education? That we will determine at Chattanooga.

Am I my brother's keeper? It looks like we have to be whether we want to be or not. If one does wrong, the others have to suffer for it. A few years ago Mississippi passed a dipping law to get rid of the cattle ticks. In some parts of the state people obeyed the law and got rid of the ticks. In other parts they resisted the law and blew up the dipping vats. Now the whole state is called on to pay the price of tick eradication from the counties which failed to enforce the law.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

"PLEASE TELL ME WHERE I AM, OR WHAT I AM"

(An open letter to Rev. J. C. Wells, Senatobia, Miss.)

Dear Brother Wells:—

In your article, "WHAT AM I TO DO?" which was published on page twelve of The Baptist Record of February 23rd, you made the request that someone please tell you what you are, where you are and what you are to do. This letter is written in answer to your requests, and I answer them in the order named.

What You Are

You are one of the 225,000 Baptists living in Mississippi. You are also one of the 425 Baptist ministers in Mississippi.

Where You Are

You have come to the place where each of us must come sooner, or later. In other words, you have come to the place where you must decide whether, in carrying on the Lord's work, you will abide by the will of Mississippi Baptists, as expressed in the State Convention at Grenada, or by the will of a few individual Baptists.

To abide by the will of Mississippi Baptists, as expressed in the State Convention, means that you will discourage special campaigns in your church, and will give your undivided interest to the Cooperative Program of Mississippi Baptists, and thus make it possible for us to help meet the needs of every phase of Christ's work throughout the earth. To abide by the will of a few individual Baptists means that you will favor special campaigns and special gifts, which will ultimately destroy our cooperative work, and make it impossible for us to meet the needs of at least some phases of our Lord's work. In other words, if you abide by the will of a few individual Baptists you will lead your people to support some phases of the Lord's work to the neglect of others which are equally as important, and as needy as those for which you take special collections.

What You Are To Do

I cannot answer this request for you. You must decide for yourself what you are going to do. I can only tell you what I think I would do if I were in your place. I would pray over this matter until I was thoroughly convinced in my own mind as to whether or not the Cooperative Program is the best plan for carrying on the Lord's work, and whether or not it is my duty as a soldier of the Cross to cooperate with other Christians in making the program a success. Should I be led to believe it is my duty to be a cooperative Baptist and support the program as outlined by Baptists, I think I would do four things:

1. I would, if possible, lead my church to support the Cooperative Program by contributing to it.
2. I would, if possible, lead my members to pledge their entire tithe to the support of the local church and to the Cooperative Program, with the understanding that there would not be any other campaign of any sort in the church during the year for denominational objects.
3. I would be truthful. I would keep my word. I would, if possible, keep out of my church and every auxiliary of my church all other campaigns and special collections for denominational objects.
4. If, when our denominational leaders reported the needs of our mission causes, some of my members wanted to make an offering "over and above their campaign pledge" I would urge them to let their offerings go through the church treasurer and through the Cooperative Program so the church would receive credit for their of-

ferings and so their offerings could be divided proportionately between the various mission objects fostered by the denomination.

As I stated above, it is not my business to tell others what they must do, and I would not even try to do so. I do wish, however, that every Baptist in the State could be led to cooperate with each other in carrying on the Lord's work. The men and women of the world cooperate in doing the work of Satan, and it seems to me that Christian men and women could cooperate in doing the work of our Lord and Master.

Since you made your request openly, and since you referred to me in your article, I am answering you openly. Then, too, there are doubtless hundreds of others who are in the same position that you seem to be in, and this letter will apply to them as well as to yourself.

Yours sincerely,

—G. C. Hodge, Director,
Stewardship and Budget Department.

LAKE, MISS.

We closed on March 6th, a Stewardship Institute with the Baptist Church of Lake, Scott County, of which Bro. J. L. Hughes is Pastor. As result of the institute sixty Diplomas and Seals were awarded those attending the classes. Of those enrolled, all but seven promised to tithe.

FOUR LITTLE ONES

By Louis J. Bristow, Superintendent

Baptist Hospital, New Orleans

Four children were brought to this hospital for treatment. A social worker had found them, ill and half starved, and was seeking to place them in the Protestant Home. They could not be placed there until they had been treated here.

Erlene was seven years old. She was pretty, with curly hair, but was born without a hand. The arm was perfect from the shoulder to the elbow, but only a two inch stump appeared below the elbow. Margaret was five years old, and when I first saw her, she was holding in her arms Mildred, about a year old, horribly emaciated from sheer lack of nutritive food. The fourth of the quartet was Morris, a fine looking, but thin and pale three-year-old boy.

Enquiry elicited a pathetic story. Their father, always worthless, finding the burden of the family heavy, abandoned them several months before Mildred's birth, and no one knew whether he was living or dead. The poor mother, unable to care for herself or to feed her little brood, had utterly lost her health; and the little ones were kept alive by a rather cold charity of neighbors nearly as poor as they were.

So this social worker brought them to the Baptist Hospital to be cared for until they could be placed in the Protestant Home. Should we have taken them? Is there a mother among Southern Baptists who would have neglected them? Is there a self-respecting father who would say we ought not? No clothes, no toys, no food, no friends—surely they were a pitiable little group of starvelings when they came to us. Now they are well cared for and happy, for the Southern Baptist Hospital is an agency of the churches to minister in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Learning that The Children's Circle has letters from our young people stacked up and yet unpublished, one friend suggests that we make the paper a daily.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNVARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. JOHN W. BROWN, 3rd Vice-President, Tupelo
 MRS. E. R. SIMMONS, 4th Vice-President, Meridian
 MRS. E. N. PACK, 5th Vice-President, Hattiesburg
 MRS. I. L. TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, 1st District, Canton
 MRS. NED RICE, 2nd District, Charleston

MRS. C. LONGEST, 3rd District, University
 MRS. W. H. VAN LANDINGHAM, 4th District, West Point

MRS. W. J. PACK, 5th District, Laurel
 MRS. J. A. TAYLOR, 6th District, Brookhaven

Springtime is here and all our associations are making plans for rally days. It is very important that all associations and individual societies observe a Ruby Anniversary program before May. The months are slipping away and our anniversary aims have not been reached. Let us hasten to distribute the responsibility by getting the information to the women. We are printing three outlined programs for the Ruby Anniversary. The material for these is found in the Ruby Anniversary booklet that may be obtained from this office for the asking. We are eager to get this material into your hands.

Ruby Anniversary Programs

Historical Program

Hymn—"We Praise Thee, Oh God".
 Prayer of thanksgiving for God's blessing throughout Union's history.
 Devotional—Scripture Gems about Rubies (See page 37).
 Talk (or Tableaux)—Forces Leading up to W. M. U. Organization (See pages 14-19, 22, 23).
 Hymn—"Oh God, Our Help in Ages Past".
 Impersonation—A Missionary's Mother (See pages 22, 23).
 Monologue—A Father's Letter to His Missionary Daughter (See pages 20, 21).
 Prayer for Mothers and Fathers of Missionaries.

Two Union Specials—Margaret Fund and Training School (Pages 30-32, 41).

Talk (or Tableaux)—Forty Years of W. M. U. History (See pages 24-29, 39-40).

Song—Our Union Is Marching On (See page 2).

Enlistment Program

Hymn—"Jesus Calls Us".
 Prayer of Thanksgiving as Co-laborers with God.
 Devotional—Proverbs 31:10-31.
 President's Message—"Forth to Triumph" (See page 5).
 Talk—Enlistment Plans of Ruby Anniversary (Pages 2, 5-10, 38, 45, 46, 49).
 Song—Our Union Is Marching On (See page 2).
 Readings (by 8 Members—Eight Reasons and an Invitation (Pages 12-13).
 Prayer that many women and young people will accept the "invitation".
 Ruby Anniversary Enlistment Song (See page 49).
 Signing of Enlistment Cards (See page 50).
 Acrostic (by 15 Little Girls Dressed in Red)—(See page 19).
 Impersonations (by 18 Young People)—(See pages 6-10).
 Hymn—"Lord, Speak to Me".

Inspirational Program

Ruby Anniversary Enlistment Song—(See page 49).
 Prayer of Thanksgiving for Missionary-Hearted Christians.
 Devotional—The King, the Book, the Jewels (Pages 33-34).
 Talk—Prayer's Part in the Anniversary (Cull facts from pages 5, 6-10, 11, 45, 46).
 Signing Intercessory League Cards (Page 46).
 Legends—Rubies (See pages 42, 43).

Hymns—The Ruby Song (See page 44).

Talk—4,000 Rubies (Cull facts from pages 6-10, 35, 36).

Reading—"The Things That Remain" (Pages 47, 48).

Silent Prayer.

Reading—In the Jewelry Business (See page 43).

Signing of Stewardship Covenant Cards (Page 36).

Recitation—Ruby Anniversary Ode (See page 51).

Song—Our Union Is Marching On (Page 2).

If you want to catch the spirit of the W. M. U. of the South that is being handed down to us through these forty years of service be present at McComb Wednesday evening, April 4th, for our Ruby Anniversary program. Mrs. W. J. Cox, President of our Union, will inspire you by her message that evening to go back to your church whether it be in the city, town or remotest country district and put your best efforts into enlisting the indifferent, organizing the women and young people for the study of missions and soliciting givers to the Cooperative program. Make an effort to be there.

The past Presidents of the W. M. Union of Mississippi for the fifty years of its existence who are still living will honor us with their presence at our Convention at McComb. Our Father has been gracious to us in keeping our first President, Mrs. J. L. Johnson, Sr., through the years and providence permitting she will be with us at that time.

The following letter with an enclosed blank has been sent to each Auxiliary leader. It is exceedingly important that these blanks be returned immediately with every item on the blank properly marked. If you overlook any of them your organization cannot compete for a banner that will be awarded at our Convention.

Jackson, Miss., March 15, 1928.

Dear Friend:

This is a general letter to each auxiliary leader in the State and yet it is of special importance to you. The State Banners for the best Y. W. A., G. A., R. A., and Sunbeam will be awarded by the records obtained from these returned blanks.

Please detach, fill out and return this blank to me by March 28th. If yours comes in later it cannot be counted because our Convention meets April 3-5 and all records must be made before March 30th.

Bring your best posters to be used in our Conference at McComb. By doing this you will be helping somebody else. I do hope you will have the privilege of attending the Convention.

The regular report card is for your Associational Young People's Leader. I trust you can report an A-1 organization this first quarter of 1928.

Most sincerely,

—Fannie Traylor,
 State Young People's Leader.

The quarterly report blanks for the W. M. S. were mailed out the Superintendents of the various associations a week ago. Doubtless your Superintendent has already gotten two of these blanks into the hands of the president of your society. Do not fail to fill out these reports and mail one back to this office and the other to your Superintendent.

Simply Written Mission Study Books

A Wandering Jew in Brazil.
 Along the Highway of Service.
 The Moffats.
 Ann of Ava.
 Judson the Pioneer.
 Livingston the Pathfinder.
 Servants of the King.
 Uganda's White Man of Work.
 Shepherd of Anitab.
 Torchbearers in China.
 The King's Own.
 John G. Ppaton.
 Christianity's China Creations.
 Ministers of Mercy.

—Mrs. P. I. Lipsey.

Are you ready for the Ruby Anniversary.

Have you sent your name to Mrs. W. E. Brashear, so that she may send you the name of your hostess in McComb? The time of the W. M. U. Meeting is April 3-5—the place McComb. You are the invited guest, please do not disappoint us!

When in the course of human events it becomes possible to celebrate two anniversaries in one year—during one week, we should come with praise and prayer and thanksgiving on our lips and in our hearts!

Glowing rubies of inspiration to add to our golden treasury will be brought by such noted workers and speakers as Mrs. W. J. Cox of Memphis, President of the Southern Baptist Convention Union; Miss Emma J. Leachman, field worker of the Home Mission Board; Dr. Everett Gill, European Representative of the S. B. C.; Miss Margaret Lackey, our own efficient secretary in Mississippi; Miss Fannie Traylor, State Superintendent of the Young People's Work, and others.

Can you afford to miss this wonderful opportunity? Please send your name if you intend to be present to Mrs. W. E. Brashear—this is important.

—Madge Quin Fugler,
 Publicity Chairman.

Some two years ago (it sticks in our memory) a lady wrote The Baptist Record objecting to a picture in The Record advertising corn cure, or rheumatism remedy. The objection was that the picture was not modest, to put it gently. We acknowledged the error and immediately the picture was removed. We've just been wondering if the same charge ought not to be made against about all the pictures shown in photographers windows, or if indeed a really modest picture could be made from the average feminine costume seen on the streets.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1919, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

We regret to lose Rev. J. G. Lott
from Yalobusha County. He goes
from Water Valley to Sumner in
April.

One has said: "Money is our in-
strument, not our end. When it goes
beyond that, it owns us instead of
our owning it." Truly said.

North Mississippi is rejoicing that
Dr. Harmon Holcomb is soon to be
one of her pastors. He comes to
Tupelo in a few months. He has
done a fine work at Mansfield, La.

While we rejoice to have Dr. Hol-
comb with us, we regret the going
of Dr. D. I. Purser, who has done
such a splendid work at Tupelo these
years of his pastorate there. He
goes to another state to labor. Bless-
ings on him.

Dr. W. E. Farr has just closed a
good revival at Grenada in which
Dr. H. R. Holcomb did the preach-
ing. Sorry that various hindrances
kept me from being in the services.

A historical sketch of another At-
tala County Baptist Church has
come in. This from Friendship Bap-
tist Church near Kosciusko. Rev.
B. F. Odum is the fine pastor. The
sketch was sent in by the clerk,
Miss Lula Ray, assisted by Bro. G.
D. Ray and Mrs. Beulah Mayo. Go
thou and do likewise.

I often hear "good" Baptists
speaking in terms of praise of "a
splendid movie picture", but I never
hear this same Baptist saying any-
thing about the church services or
trying to get some one to attend.
Surely the Apostle spoke truly when
he said we are "a peculiar people".

Some have said that it is nobody's
business if they attend the movies
and other worldly entertainments.

The Orphanage Signal

We are delighted to state that
funds are still coming in daily for
the equipment of the Orphanage.
We haven't anything left now but
the large wards, but remember these
youngsters need comfort just as well
as the others. You may have any
part of a ward to furnish and place
your name plate on the door, as the
others who are furnishing the other
divisions, and when such time comes
that we shall have new buildings
with smaller rooms you shall have
one of those rooms.

We are having some sickness now,
two or three serious cases, with two
operations in the last few days.

Our only needs at present are
summer unions, for the boys from
ten to eighteen years of age, and
overalls.

Another Way in Which You Can Help

We need flowers, either plants or
seed, also rose bushes, and if you
have either that you can spare do
not forget us.

A number of Sunday Schools have
notified us that they are giving one
Sunday's collection each month to
the Orphanage.

—B. E. Massey, Supt.

To the Subscribers of The Gem

For some years the Gem has been
operated at a loss. We have only
about \$100.00 worth of paid-up sub-
scriptions, with a cost of \$500.00 to
print it. At a meeting of the Ex-
ecutive Board it was decided to dis-
continue the Gem, because we could
not see where we could afford to
lose \$400.00 a year on it.

A number of you have paid up for
some time ahead, and as it would
be a tremendous loss to operate un-
til all of your subscriptions expired,
I am writing you to state that we
shall be delighted to refund the
amount which is due you, or ap-
ply it to another department of the
work here in the Home.

If I do not hear from you in re-
gard to it, I will take it for granted
that you are willing that your part
be applied to the care of the chil-
dren.

We all regret to stop the Gem,
but just can't afford to operate at
such a loss. We will state in The
Record each week the items of in-
terest in regard to the Orphanage.

No one has said so much about their
going, but it does seem that if one
loves the Lord he could give some
time to the Lord's services as well
as to these other. We usually go
where we love most. These things
are a pretty good measure of where
one's love is. We are interested in
the things we love.

Brother James Ervin Graham

This beloved brother was born in
Newton County, Miss., the 25th day
of August, 1843, and departed this
life Feb. 15, 1928. He was married
to Mrs. Nancy (Gressett) Reynolds,
a daughter of Eld. A. Gressett, Jan.
1, 1871. Nine children were born to

and urge you to subscribe for The
Baptist Record, and have a part in
this great program.

A Paragraph of J. M. Spain, Architect, Report on Jennings Hall

We have reached this conclusion
in regard to the above buildings
after a very careful examination of
the condition of the Jennings Hall
building and the adjoining building.
The dormitory is in an unsanitary
condition and many of the rooms
badly arranged for light and ven-
tilation. A number of joists have
rotted out at the bearings; some
of the walls are in bad condition,
and the available bedroom space is
small as compared with the size of
the building. To properly recon-
struct the building would be very
expensive, and the results would not
be satisfactory.

Paragraph on Boys' Building

Rear porches in a dangerous con-
dition, and should be repaired or re-
constructed at once.

Paragraph on Nursery

Porches are in bad condition, and
should be reconstructed or repaired
immediately.

Paragraph on Carters Hall

Buildings in great need of repair
throughout, fire escapes should be
reconstructed, bath and toilets in-
adequate, and existing conditions
very unsanitary, and wards practi-
cally without heat.

W. M. U.'s, Sunday Schools,
churches, individuals are responding
all over the state with equipment
for the wards in every dormitory.
About one-half of our wards have
been selected and money secured for
furniture. Now, don't that sound
good? You can't guess how good
it makes us feel. I will have a full
list of those that give in next week's
issue.

The Henderson \$1.00 fund stands
as last issue; Dr. T. B. Wright, Hat-
tiesburg, \$2.00; Mrs. O. J. Hicks,
McNair, \$1.00.

The Board of Trustees of the Bap-
tist Orphanage met on March 6, to
discuss many important items. Ap-
pointing a committee to meet with
the State Board to discuss plans to
meet emergencies of the Orphanage.

—B. E. Massey.

this union, five boys and four girls,
all living, respected and doing well.

He joined the Beulah Baptist
Church, Newton County, in August,
1868, and was baptized by the pas-
tor, Eld. A. Gressett. He was clerk
of that good church for fifty years.
Also he was treasurer of the Mt.
Pisgah Baptist Association for thirty-
five years. Superintendent of
Beulah for many, many years. He
leaves the impress of his noble life
on all in that community.

The body of Bro. Graham was
tenderly laid to rest in the cemetery
of Beulah Baptist Church near
where he had labored so long and
so faithfully for his Lord and hu-

manity, where it awaits the return
of the Lord and the resurrection of
the just. Services were conducted
by Elders Isham A. Hailey and G.
O. Parker.

I was his pastor for six years and
he was one of the good men who has
come into my ministry. He was
faithful to the church, the pastor
and to the Lord whom he loved and
served. His going brings sorrow to
my heart.

His good wife still lives. May the
Lord comfort and bless her as she
lingers here waiting the summon to
join her husband on that other shore.

REVIVAL AT HANDSBORO

The Smith-Perry meeting at
Handsboro closed last night after
running two weeks. Nine were bap-
tized and eleven received by letter.
The church was spiritually strength-
ened. After paying expenses of the
meeting we are sending \$131.61 for
State Missions.

The house overflowed three times
during the meeting. There were
more in the house last night than
was ever in it before. This was due
to visiting friends and workers from
other towns. (It should be said
here for the information of people
up-state that Coast people are too
busy building, sea-walls, good roads,
long bridges, and fine hotels to go
to church much, and so it takes more
church going people than is usually
found in one community to fill the
house.)

Singer Perry had to leave for his
mother's bedside before the closing
service last night, but other singers
helped us out. Our prayers follow
him.

This writer is not given to ful-
some praise, but is tempted to use
strong adjectives about D. Wade
Smith. He preached hard and
straight. He has no tricks nor ec-
centricities. He eats no idle bread.
Constantly between services he kept
plying me with, "What shall we do
now, pastor? Pastor, where shall
we go now? Whom shall we see
next, pastor?" I think that "W"
in his name stands for "Work" in-
stead of "Wade". Just call him
D. Work Smith. If he isn't busy
about the services of the immediate
community he is looking after de-
nominational interests in some ad-
jacent section. He is faithful in his
presentation of the truth, devoted to
his Lord, and seeks the lost. He
was a blessing here. The prayers
of a host of friends all along this
Harrison County Coast will follow
this team wherever they go. The
State Board has been exceedingly
generous in lending them to us, and
we are grateful.

—W. C. Hamil.

"Does your watch keep good
time?"

"Does my watch keep good time?
Why, you notice the days getting
longer, don't you?"

"Yes."

"Well, that's just the sun trying
to get back to schedule with my
watch."—Dartmouth Jack o' Lan-
tern.

SHOCKINGLY STRANGE AND TRAGICALLY SAD

As a Common Man Sees It
R. A. Cooper

A while gone a mother called over long distance to ask me to pray for her young daughter, dangerously ill with diphtheria. The announcement and request swept me into the depths of retrospection, flashed through my mind.

That mother was received into our church at about the age of ten. Her love for the Bible was soon noted. She would steal off to herself and read it, not as Sunday School lessons merely but as the Book of God. Her bright and earnest face charmed us all.

After some two years her father died (her mother having died in her infancy) and she was taken to the city to live with an aunt. Her going was both a bereavement and an anxiety. So young, and thrust into the atmosphere of high city life; ball rooms, card parties, wine suppers, etc. "What will the outcome be" was an oft thought over question.

But she clung to her book. In that splendid and to her new home she found a step-cousin, near her own age—thoughtful, earnest boy he was. Occasionally news would reach us, as if borne on the current of the uninvented radio of how they would be found by themselves, she reading the Bible and he all attention. They grew to think alike, and later were married.

When their second baby was born she told him that she was afraid to rear their children in the city; the allurements were so strong and so continuous; she wanted to go to the country. To move was a big question. His father, a member of a big cotton concern, was growing old, as were also the other members of the firm. As he was young, affable and dependable, the possibilities were that he might soon be called upon to head the big business. But he shared keenly and tenderly his wife's anxiety for the children. They moved to the farm.

On the farm they organized a Sunday School with their children and those of their tenants. After a while this home school was moved to the little church some three miles away, where since that time, it has been doing good work. For several years this young father has been taking his own and several other children of the community to our B. Y. P. U. Encampments and Sunday School Conventions at his own expense.

One day that mother found in one of her children's school books a statement like this: "Children, the birds at one time did not have wings as you now see them, but had and walked on four feet. But they got to using their front feet differently, grew feathers, became birds and took to the air." Ever after this she studiously read the children's lessons ahead of them, spotted the Evolution and warned them as to what was coming.

When conducting family worship in that home, I asked, "What Scripture would you have me read?" "Make your own selection." The

ten year old son spoke out and said, "Read about the creation, read about the creation!"

And across-the-road neighbor, wife of the farm commissary manager, herself an excellent, cultured woman, speaking of the family said, "I never saw such children, so prompt and cheerful in their obedience, so watchful to anticipate what is needed to be done and then do it with such dispatch without being told. I never saw anything like it—I did not know there were such children in the world."

It was at the throat of one of these children the dreaded diphtheria was grasping, and for whom prayer was asked. As I held the receiver, thoughts of the painstaking devotion of those young parents swept through me. I said, "These are the very people God wants to fill the world: He loves them far more than I can. To be sure He will raise her up, unless He has right now, a far more glorious program for her on High." And as I hung up the receiver I did not ask, "Let her stay Lord", but submitted, "Have Thine own way Lord, Have Thine own way!" My Father who makes no mistakes was in charge: if He raises her up, good! and I will praise Him! If He takes her, better (Paul says, "Far better" Phil. 1:23), and I will glorify Him". Two days later I was with a group of brethren who were asking prayers for some afflicted ones, but I made no mention of this case: I had taken my burden to the Lord and left it there—I was satisfied. Some five days later I got in touch with the family again and was told that the child was "declared out of danger, day before yesterday".

Since the above happenings I have had another feature of the case, too sad for utterance, thrust on my attention: some "Teachers" among us claim the right (and insist on exercising it) to unteach those well-bred, and well-taught children, and then reteach them that they are of brute ancestry; unteach them and then reteach them that but for the dense ignorance of their parents they would have known that birds were once wingless, featherless and walked on four legs, etc.

"That Dense Ignorance"

That young mother was the daughter of one of the brightest lawyers Mississippi ever gave to the world. He enjoyed a practice that reached into four states; and was made the chief chancellor in one of the most hotly contested legal battles ever fought in the city of Memphis; and was so made by one of Tennessee's greatest lawyers. Her grandfather was an antebellum M. D. and plantation owner—a class who stood at the front of Southern manhood. He was at the front of this noble class, noted for his candor, thrift and cleanness of life. Her great uncle on her mother's side, was offered by President Cleveland an Embassy to a foreign Court. She has two brothers in professional life, and each is in the forefront of his profession. She inherited her full share of the family talent.

The young father is a descendant of a family respected as plain livers and high thinkers. His father was a farmer, country merchant, town merchant and city cotton broker; and he left a strong, clean record all the way back. The young man's first cousin is a large contributor to college building—is said to have made the largest subscription to the general work of his religious denomination of any man who had yet lived in the South.

This young couple received their education in the city schools of Memphis, Tennessee, and their higher education, he in a Tennessee college and she in the Mississippi State College for Women. Yet these high browed teachers would have us believe that these noble young parents are "Too ignorant" to either teach or select a course of study for their children: those children must be untaught and then retaught their brute ancestry or go on in ignorance like their parents.

As to the ancestry of these Modernist teachers, they tell us that their forbears were monkeys, apes, baboons and something else; and that they came by way of the "Survival of the fittest", "Self improvement, progress, etc." They hunt seas and lands, mountains and plains, for bones and fossils, of many shapes and sizes, and so pair them off that they cannot tell whether one sired the other or was sired by the other. For instance, they cannot tell by these bones whether the monkey begat the baboon or was begotten by the baboon; but they think it a "scientific certainty" that it is somehow that way. But having paired these bones or fossils off, they give to them foreign language names, and say that they have classified them (?) As they speak in terms of "fifty billion years", and run the gamut of these, to us, unpronounceable foreign language names, the immensity of their learning (?) fairly makes us swoon. They then say that one of these species sired the other and then that other sired still another and so on from the last to the greatest: and this is "evolution"; this, is their "science". They say, "If you don't believe it go with us to the Museum and we will show you the bones or fossils that prove it!"

A plainer case than these evolutionists have yet shown us: Shoe dealers have told us that one of a man's feet is smaller than the other. Suppose that I conclude from this that we have evolved from a race that had one short leg, this smaller foot being the only distinguishing mark left. Now I did know a man, one of whose feet reached just below the knee of the other leg. Suppose I find this man's body petrified**. According to evolution, I could then say "My theory is proven—we have evolved from a people of one short leg: If you don't believe it, go with me to the museum and I will show you the petrified body that proves it!" That petrified body would have more semblance of proof for evolution in it than anything yet shown: But it was only a deformity—there could not be one

spark of "proof"*** in it—NOT ONE.

Again: I note the eyes of an owl—large, round and bright, much like human eyes. I conclude that we evolved through the owl tribe. Then at evening time I hear two owls in the tall trees, "Wha! Wha! Wha!" like a half dozen supreme judges when a witty congressman tells a joke. Then too, the owl can scream at night like a healthy sportsman in an exciting fox chase. At this I grow vehement for my claims of evolution through the owl. Again, a physician showed me a three months old phoetus whose mother I knew. Its feet, legs, body, hands, arms and shoulders were that of a perfectly formed babe. Its neck and head had almost the perfect shape of the neck and head of an unpicked neck and head of an owl. (The Doctor told me this sad story: the mother was frail and nervous almost to distraction. While lying on bed late in afternoon a screech owl flew in and lit on her bed-post. It threw her into spasms, which continued until the phoetus was

(Continued on page 15)

PIPE ORGAN FOR SALE
A two manual Moller Organ. Write Pastor First Baptist Church, Hazlehurst, Miss.

Gray's Ointment

The Old Family "Stand-by"
For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

Helpful Booklets

Vest Pocket Editions for Pastors, Superintendents, Educational Directors, Choristers and other Leaders in Church Work.

JUST OFF THE PRESS
And Presenting
Revised Up-to-Date Selections

Mother's Day Material
Greeting Cards and Folders
Invitation Cards and Bangles Books and Programs
for Mother's Day and Children's Day.

Song Book Folder
A Selected List of Hymn and Song Books. Solo, Duet and Quartet Numbers; Special Selections; Books on Hymnology.

Church Social Guide
Comprehensive Assortment of books on church recreational life under such classifications as Dramas & Dialogs, Games Indoor and Out, Readings & Recitations, Songs and Yells, Parties & Socials.

Marriage Certificates
Features Marriage Certificates, Wedding Booklets, Baptismal Garments, Pastor's Manuals, Books of Comfort.

All Free—Order All
BAPTIST BOOK STORE
502 E. Capitol St., Jackson

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:—

I want to tell you of a change I am making about our Orphanage Rooms. We sent so much money that Bro. Massey wrote me that the whole amount, \$143.42, so far, would furnish a six-bed Ward, and asked if we wanted to do this. This means that we will be able to take care of six boys or six girls, instead of two, as we set out to do at first, or four, as we thought we would, later. Does this sound good to you? It does to me, and I think we will do it. The Children's Circle Ward is a mighty good thing to have ownership in, if you ask me.

But now I want to see great interest in our B. B. I. girl, who next September will be entering the Baptist Bible Institute in New Orleans at our expense, I hope. I can't tell you now the color of her eyes or hair, for we haven't picked out our particular one yet, but I know she will be a fine girl, and we will be proud of her. Let me hear from you about her.

Here's the Bible verse for this week: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

With love, Your friend,
—Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$16.80
Irene Woodward	.10
Ina Frances Seay	1.00
Ruby Margaret Fisackerly	.10
Fannie Wright	.10
Gertrude Dacus	2.00
Jewel White	.10
John Frank Ashley	.10

Orphanage

Brought forward	\$135.42
Ann Crittendon	1.00
Eloise Kent	.50
Janis Ellis	.50
Moss Point S. B., by Mrs. Van Cooley	5.00
Mrs. Youngblood	.50
Hal Jenkins	.50
	\$143.42

Bothwell, Miss., Feb. 9, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old. My Mother reads The Children's Circle to me each week, and I enjoy it so much. I am enclosing a check, for the Orphanage, for I am so interested in the little orphans. I have a little sister four years old.

Your little friend, Betty Cupp.

A check is a good way, my Betty, to show that you are interested. Thank you very much.

Bothwell, Miss., Feb. 9, 1928.

Dear Mrs. Lipsey:

I like to hear the children's letters in The Baptist Record. I am a little blonde girl four years old. I spent last week with my Grandpa in the country. I go to Sunday School every Sunday, and am learning lots of Bible verses. Love to all the children. Your little friend,

Dorothy Cupp.

Here is a verse especially for you, Dorothy: Teach me thy way, O Lord. Ps. 27:11. It is a little prayer.

Smithville, Miss., Feb. 7, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I go to Sunday School every Sunday, and sure do enjoy it. I have not missed but about four Sundays in three or four years. I get lots of good out of Sunday School. I sure am glad we have a page to enjoy ourselves with in The Baptist Record. I sure do like the other little

girls' letters, and boys' too. I hope to see this printed. Your friend,
Louise Cheek.

Just about the time you were writing your second letter, Louise, a little later I came to your first one in my big pile, and now it is going in. You have no idea how many I have, more than I ever got before, I'm sure.

Slate Springs, Miss., Feb. 6, 1928.

Dear Mrs. Lipsey:

I am 11 years of age. I take music and am in the fifth grade. I am a member of the Sunday School and B. Y. P. U., and my Daddy is a preacher and has been taking The Record as long as I can remember. Enclosed you will find 25c for Orphanage.

Wishing the Circle happiness and success,
Naomi Carter.

Thank you for the money, Naomi dear, and for the pleasant wish.

Belzoni, Miss., Feb. 13, 1928.

Dear Mrs. Lipsey:

I am glad that you are editing a Children's Circle in The Baptist Record, because I enjoy reading the letters. I am 12 years of age and am in the seventh grade at school. I have good teachers. I also take music. I am sending my contribution to help with our Orphanage room. Your friend,

Natalie Bridgers.

You and the other children, Natalie, have enabled us to furnish two rooms, at least, at the Orphanage. I'm looking to hear from you now for the B. B. I. girl.

Magnolia, Miss., Feb. 14, 1928.

Dear Mrs. Lipsey:

I love the orphan children, and want to help furnish a room. I'm sending 10c. I'm 5 years old, and live on a farm one mile from town. I have a white collie named Boots. I'm not going to S. S. now because of whooping cough. I am going when it's all over. Bro. Pope is our Pastor. We love him.

Love to the cousins.

Your little friend, Bobby Roberts.

I hope that after a while, Bobby, we'll all get thro' measles and mumps and whooping-cough, don't you? Counting all three, they are about to worry us down. I have measles east of me, and mumps on the west.

Kosciusko, Miss., Feb. 12, 1928.

Dear Mrs. Lipsey:

Mother has read the letters to me in The Record, and I want to become a member of your Circle too. I am 7 years old. I am in the second grade. Enclosed find check for \$1.00 for the Orphanage. Hope you can read this. Your friend,

Dorothy Jenkins.

Surely I can, Dorothy. A letter makes you a member of the Circle, and a check—well, that makes you an honor member, I should think. Thank you, dear.

Como, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

I can hardly wait for The Record every week, so I can read The Children's Page. I am 8 years old, and in the third grade. Our S. S. is furnishing a room for the orphans. I want to help the B. B. I. girl too. My Daddy gives me a nickel each time that I make 100 on all five of my books. I have saved some of my nickels. I am sending you 25c to help some. Love to you and the Circle children.

Doris Bailey.

We send you our love, Doris, and are much obliged for the money.

Collins, Miss., 2-8-28.

My Dear Mrs. Lipsey:

In reading The Baptist Record, I find a page for our little children, for which I am proud, and too I am proud that you started the move for the Orphanage. You will find check from our little Juniors at Calhoun Church in Covington Co. for the amount of \$1.91. Sincerely,

Mrs. V. O. Knight.

Thank you, dear friend, for the kind words, and for the check. How would the Juniors like to get up something now for the B. B. I. girl?

Clinton, Miss., March 1, 1928.

Dear Mrs. Lipsey:

I have been reading the letters in the Children's Circle for sometime, so now I thought I'd write. I am going to send some money to go to the Orphanage or the B. B. I. girl. I am 11 years old and in the sixth grade in school. I go to S. S. and B. Y. P. U. every Sunday. I took the Study Course last week, and got a seal. I made 100 on my examination. Your friend,

Evelyn Sandidge.

I'll give your money, Evelyn, to the B. B. I. girl, because she hasn't as much as the Orphanage. Thank you. I congratulate you on making such a fine grade.

(R. F. D. No. 2, Box 10)

Lorman, Miss., Feb. 5, 1928.

Dear Mrs. Lipsey:

Springtime will soon be here, and I will be so glad, for we have had some cold, bad weather here. Springtime is my favorite month. It seems so beautiful to think how God changes everything. I'm a little girl 10 years old. I go to school every day. I'm in the fifth grade. I have three sisters. We have a good time together. I have a sweet little baby sister. Her name is Delma. She is the light of our home. I feel so sorry for the little children who have no mamma and papa. I'm sending 10c for the children's room. Hope you will soon have enough to furnish it comfortable for the little orphans. Will come again when the fields are green and the apples are red. Sincerely,
Leona Louise Pahnka.

The flowers are blooming, but it is pretty cold yet, Leona. Would you give a kiss to baby Delma for me? On the cheek, please. Thank you for the contribution.

West, Miss., Feb. 11, 1928.

Dear Mrs. Lipsey:

We are glad to have this opportunity to help furnish a room in the Orphans' Home. We are sure the other children are glad, too. We visited the Orphans' Home when Mr. Carter was there. There is just one boy and one girl in our family, but we don't get lonesome, because we go to B. Y. P. U. on Saturday evenings, and to preaching and Sunday School on Sundays. We are sending \$1.00 for our contribution.

Your friends,

Jeffie and Wylma Dodd.

When you come to Jackson, children, you must go out to the Orphanage, and see the room that our Circle furnished. Thank you very much for the money you send.

Houston, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years old, and am in the seventh grade. I go to S. S. and church. I am also a member of the Girls' Auxiliary of the Baptist Church. Mrs. W. C. Stewart is our Leader. We are trying to furnish a room at the Orphanage also. That is why I didn't send a contribution to you. I have had the measles. So has my Mother. But we are almost well now. The measles is certainly nothing to laugh over. Your little friend,

Martha Eileen Stubblefield.

You are right about the measles, Martha. When we had five children and five cases, I did not laugh over it at all. I am glad you are better.

Magnolia, Miss., Feb. 29, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I go to S. S. almost every Sunday, and to school every day. I am in the second grade, and have a very sweet teacher. Her name is Miss Mildred Burris. Your new friend,

Raiford Burris.

I knew your teacher, Raiford, when she was in Hillman College here. Ask Mother to tell you about the B. B. I. girl.

Okolona, Miss., Feb. 8, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old. I go to school every day, and am in the seventh grade. I am sending \$2.00 to help furnish a room for our State orphans. My Father and Grandfather gave it to me. I go to the Intermediate B. Y. P. U., because we do not have a Junior class. My Mamma, Papa and Grandpa belong to the Baptist Church, and Bro. W. C. Ballard is our pastor. We sure do like him. Please enlist me to your Circle. Hurry, boys and girls, and let's be the first to furnish our room. Jonell Sullivan.

They did hurry, Jonell, and we have furnished two rooms. That was a good contribution, and we thank you.

Oma, Miss., Feb. 18, 1928.

My Dear Mrs. Lipsey:

Mother has read the letters to me in The Record, and I want to become a member of your Circle too. I am 7 years old, and I go to school at Rockport. My name is on the Honor Roll this week. I have two brothers, 10 and 17, named Loring and Billie. We go to S. S. and B. Y. P. U. most every Sunday. Mother is my S. S. teacher. She feels like she most knows you, as Dr. Lipsey took dinner with us one day while he was holding a meeting at Oma. My brother, "Bill", and sister, Dena, age 19, whom God in his wisdom called home to glory last April, joined church—and were baptized at the close of the meeting he held. Love to you. James Nellie Watts.

Dr. Lipsey is so sorry to know of the death of your sister, my child, but so glad that she was a Christian. We send our sympathy to you all, especially your Mother.

Boyle, Miss.

Dear Mrs. Lipsey:

I have been looking at The Baptist Record's Children's Page. As soon as I found it, Mother told me about the last one having a Children's Page. I am a girl of 9, the oldest in the family. I am in the fourth grade at school. Every chance I get I read the Bible. With love,

Vivian Burns Alexander.

I am sorry, Vivian, your letter has been delayed so long. Won't you see how many nine-year old girls you can find in your school who will give 25 cents each for the B. B. I. girl, and write to us again? A little older or a little younger won't make a bit of difference either.

Union, Miss., Box 26.

Dear Mrs. Lipsey:

I am a little boy (though everyone else says I'm big) of 12 years. I have blue eyes and light hair. My sister, Ruth, wrote a letter to you several weeks ago. I am a member of the Baptist Church in our city. Bro. G. O. Parker is our pastor. I am in the Junior Dept. of our S. S. Mr. L. Lewis is my teacher. The boys in our class are those who are 11 and 12 years of age. Our S. S. class is named "God's Radios". I also belong to the Junior B. Y. P. U. I am the President of this B. Y. P. U. Mrs. D. L. Dansby is our Leader. Hoping that everyone will write to me, I am, your little friend,

George McLemore.

I never call the President of anything, especially of a B. Y. P. U. little. You have a big job, George.

Sunday School Department

SUNDAY SCHOOL LESSON

March 25, 1928

Home and Foreign Missions in the
Mind of Jesus

(Mark 1:35-39; 16:14-20)

(From Points for Emphasis
by H. C. Moore)

Golden Text—But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. Acts 1:8.

1. The Sent Christ set out to evangelize Galilee. (1) The praying Christ planned his first evangelistic campaign. He had just spent a very busy Sabbath day in Capernaum. After attending the synagogue service, during which he cast out an unclean spirit, he went home with Peter and Andrew for the noonday meal and there healed Peter's mother-in-law, who was lying at the point of death with a malignant fever. In the afternoon the streets about Peter's home were filled with people who brought their sick to the Great Healer, and he wrought many miracles of mercy, rebuking dread diseases and driving out torturing demons. After resting a part of the night in the fisherman's home, Jesus rose a great while before day, probably soon after midnight, and retired to a designated spot of solitude where he could make spiritual preparation for the widening work before him. So it was while the city was slumbering and the stars were shining—the freshest, the quietest, the alertest hours of the day—that Jesus emerged from the humble home, walked the deserted streets, and went to the solitude where he poured out his heart to the Father in fervent prayer. No doubt he prayed for the spiritual success of his work on the Sabbath just ended. Most certainly he prayed for the Father's favor upon the task now immediately in hand. And we cannot think of him going to the Throne of Grace without the whole world in his heart. (2) The preaching Christ made his first circuit of Galilee. Perhaps Jesus was yet at his early morning devotion when Simon and his guests came out of the city and found him in the trysting place. They reported that the miracle of the preceding day had thoroughly aroused the city of Capernaum. The news had spread from house to house until everybody was anxious to see the Great Healer and to receive the benefit of his miraculous labors. But Jesus was ready for a wider ministry. Other towns as well as Capernaum were entitled to his services. They likewise must be given a chance to become his beneficiaries. Moreover, Capernaum would have to reflect upon the spiritual meaning of its privileges and would appreciate Jesus all the more when he had made

his place among the people at large. So in fulfillment of his divine mission he determined to preach and teach and heal in the region of southern Galilee. Thus he made the tour. The synagogue of course furnished the point of contact, and he utilized it to the best possible advantage. On the tour he was first the revealer of God both in his preaching and teaching; and then he was the antagonist of Satan, for he cast out demons from those who were possessed of evil spirits.

2. The Sending Christ commanded his disciples to evangelize the globe. (1) He appeared to them. He was their friend and teacher, their leader and Lord. Now he had risen from the dead and a great change had come over him. Yet he was among them and he was clothed with more authority and power than ever. (2) He upbraided them. Some of them doubted the report of his resurrection. Those who declared that he had risen from the dead were being discredited. Even among the Apostles there was hardness of heart. They must have faith in him before they could be efficient workers for him. (3) He located them. He assigned them the field they were to occupy. Hitherto they had lived in Canaan, but now they were limited only by creation. They were residents of the Roman empire, but now their horizon widened out through all the world. (4) He commissioned them. Their first and foremost and fundamental work was to preach whether in a single sentence or a great sermon, whether to an individual or to a multitude, whether at home or abroad. They were to preach the gospel which is the best news earth ever heard or can hear. They were to preach the gospel that men would believe on the Lord Jesus Christ and be baptized into the fellowship of his churches. Even so there would be some left on the outer fringes who would disbelieve and on that account be condemned. (5) He empowered them. Their faith was the channel of his power. Through this channel the divine power would operate effectually so that they could be successful in their onslaught upon the world of evil spirits, in their proclamation and promotion of his cause even with new tongues, in their protection from serpents and poison, and in their ability to heal the sick. (6) He arose from them. He had spoken his will to them. His work on earth in visible form was done. Now he was received up into heaven. Now he sat down upon his mediatorial throne where he will remain until he has put all enemies under his feet. (7) He worked with them. The disciples were obedient, for they went everywhere preaching his Word. And the Lord was with them in power in the fulfillment of his promise.

COLLEGE COLUMN

M. S. C. W. NOTES

Plans are being made for each sponsor mother to meet with her group of twelve girls at the Workshop within the next few weeks. These meetings will form a link between the girls and their sponsor mother—and a very desirable link it is. It is on such occasions as these that the new kitchenette, the tea-pots, and luncheon cloths are used. Fellowship is aided by food.

There were one hundred and eleven girls at Sunday School last Sunday. That is not as good as it can be; but considering the weather, it is a fair number. When three hundred girls attend, a picture will be taken of the class.

The B. S. U. Council is now facing the problem of members for next year's council, for in less than a month the election will take place. This is not a matter to be taken lightly, and all the old council-members feel the responsibility of selecting suitable girls as nominees. If you've never helped the M. S. C. W. Baptist girls directly, help us now by remembering the council's selection of nominees in your prayers.

CLARKE COLLEGE

Whereas, Reverend C. S. Wales has for the sixth time provided for the students and faculty of Clarke College a course of lectures on evangelistic and expository themes, and

Whereas, through this generosity of his it has been our privilege to enjoy the timely and able messages brought by Doctor W. E. Denham, inspiring us with the possibilities of the Christian's prayer life, and discovering for us new meanings in those words of Jesus known as the Sermon on the Mount, at the same time making vivid the meanings of this portion of the Scripture that we already knew; therefore be it

Resolved by the faculty and the students of Clarke College assembled this March 15, 1928, that we express to Doctor Denham our sincere appreciation of these messages that they have been a frank consideration of certain problems that are vital and alive in the religious experience of those who are on the threshold of adult life, that they have been brought with a thorough and painstaking study of the Word of God; and that they have recently given to the Word of God the pre-eminent place that it ought to have in all such discussions; and be it further

Resolved that we extend to Brother Wales our hearty thanks for continuing to provide for us the rare privilege of this course of lectures.

RELIGIOUS RUMBLINGS FROM THE WIGWAM

Many students of Mississippi College are looking forward with eager anticipation to the B. Y. P. U. and Sunday School Convention to be held in Hattiesburg the twentieth of the month. Many have definitely decided to attend this meeting, and

quite a large number of the others are likely to make a similar decision later. Various members of B. Y. P. U.'s and Sunday School classes are being sent as special representatives.

Our athletic teams of this year have been very successful in their work; having copped one official S. I. A. A. and two unofficial championships. Still we have not lost sight of the higher ideal, and this is shown by the larger percentage of students that are enlisted in the religious work on the campus. This year far more students are working in the various religious organizations than any previous year before. Truly we are having a banner year not only in material achievements, but also in a spiritual way.

This week will see a new phase of work instituted on our campus. I say a new phase of work; it is merely a new job taken up by an old organization. The College Y. M. C. A. is putting on a "Clean Speech Campaign" which is to last for one week. During this week efforts are to be made to clean up the language that is used around the campus. Chapel talks, special mention in the B. Y. P. U. meetings, unique posters, a special program at the weekly meeting of the "Y", will constitute some of the methods to be used in bringing about this reform. It is hoped by the students that this can be made an annual feature, and we have great expectations for the success of this movement.

The first of last week Mr. G. C. Hodge conducted a Stewardship Institute here. He spoke at the church Monday, Tuesday, and Wednesday nights, and at the chapel hour on Tuesday, Wednesday, and Thursday. His lectures on the "Stewardship of Life" were especially enjoyed, as well as being very helpful to the majority of our student body. Quite a number of our students attended all the lectures, and received much help therefrom.

This month we are emphasizing the Bible study side of our B. Y. P. U. work. The efficiency banner is being awarded to the union who has the highest per cent of its members reading their Bible, whereas in the past it has gone to the union having the highest average all points considered. We are making a special effort to become efficient in the handling of the "Sword of the Spirit."

—Elmer C. Prichard,

B. S. U. Reporter,
Mississippi College.

WANTED

By an experienced male nurse, position to nurse and care for invalid man. Best of references given. Address, "H", 210 Lampkin Street, Starkville, Miss.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Schedule for April

We are to have again this year a number of B. Y. P. U. Conferences during the month of April; seventy of these conferences have been planned, almost every association is to have one. Some have not been definitely arranged. We give here the conferences for the first ten days. The counties marked with a star * have not been definitely arranged.

April 1—Marshall, Holly Springs; Yazoo, Yazoo City*; Rankin, Brandon*; Leake, Carthage*.

April 2—Union, New Albany*; Humphrey, Belzoni*; Smith, Lorena*.

April 3—Pontotoc, Pontofoc; Jasper, Bay Springs; Sunflower, Ruleville.

April 4—Calhoun, Calhoun City; Quitman, Marks*; Jones, 2nd Ave., Laurel.

April 5—Chickasaw, Okolona; Bolivar, Cleveland; Perry, Beaumont*.

April 6—Lee, First Tupelo; Sharkey, Anguilla; Green, McLain.

April 7—Monroe, Aberdeen; Washington, Leland; George, Lucedale.

April 8—Itawamba, Fulton; LeFlore, Schlater; Jackson, First Moss Point; Franklin, Meadville.

April 9—Prentiss, Baldwin; Coahoma, Clarksdale; Wayne, Waynesboro*.

April 10—Alcorn, Tate St. Corinth; Tunica, Tunica; Clarke, Quitman*.

April 11—Tishomingo, Iuka; DeSoto, Hernando; Lauderdale, Meridian.

We want every church regardless of whether or not they have a B. Y. P. U. to have representatives at the conference for your county or association.

Less Than 42 Cents

Last year Southern Baptists contributed on the average of less than 42 cents a member to Foreign Missions. In my opinion there is not a single Baptist man, woman, or child who could not have given that much (I'll say with few exceptions). The fact is that thousands gave NOTHING. The shame of it, the pity of it, and they are willing that their names shall stay on the roll of a church that calls itself MISSIONARY BAPTIST.

Here's Our Goal for the Year

150 A-1 B. Y. P. U.'s; 10 A-1 General B. Y. P. U. Organizations; 10,000 B. Y. P. U. Study Course Awards; 200 new B. Y. P. U.'s; 50 new General B. Y. P. U. Organizations; 10 new Associational B. Y. P. U.'s; 5 A-1 Associational B. Y. P. U.'s; Increased enrollment in B. Y. P. U.'s 5,000; Subscribers to B. Y. P. U. Magazine, 2,000. WHAT'S YOUR PART?

Here Are Some New Ones Elliott

The B. Y. P. U. of Grenada under the leadership of their Director, Mrs. Jennings, went to Elliott recently and helped them to set up the General Organization with a Junior and Senior unions. The officers elected are: Director, W. H. Larimore; Associate Director, Mrs. W. Y. Gant; Secretary, Mrs. Yapp; Pianist, Miss Virginia Mills; Chorister, Mr. J. S. Mille. Mrs. L. C. Cohea was elected Leader of the Junior union, with Mrs. Hill and Mrs. J. S. Mills as sponsors. Mr. Ben Horton was elected President of the Senior union with Mrs. James Horton, Miss Johnnie Driscoll as sponsors, and Mrs. M. V. Rose secretary.

Ebenezer, Jeff Davis Co.

Through the cooperation and help of Mrs. John S. Dale of Prentiss the Ebenezer Church organized recently several unions and set up the General B. Y. P. U. Organization. Mr. Larkin Thompson was elected Director. The other officers were elected and we shall look forward to good results from them.

Oak Grove, Perry County

We are glad to know of the newly organized Senior B. Y. P. U. at Oak Grove Church, Perry County. Miss Annie B. Price reports this organization and we are glad to count them among Mississippi's best.

5th Avenue, Hattiesburg

The Fifth Avenue Church, Hattiesburg, reports a newly organized Adult union with Mr. A. L. Saucier as President. This gives this church a fully graded organization as they now have the Primary, Junior, Intermediate, Senior and Adult, making a place in the Training department of all church members plus the story hour for the sub-juniors. Congratulations.

Duncan

A letter from Mrs. S. H. Allen tells of their organizing a B. Y. P. U. in their church and writes for literature that each officer may know just what his duties are. A fine thing to start off feeling that the officers really are elected to do something. Welcome into the circle, Duncan.

White Oak, Smith County

It was the privilege of your State Secretary to spend a few days with the church at White Oak and while there organize an Intermediate union with Miss Fannie Dukes elected Leader. The Senior union was reorganized and every member given a place of responsibility. Mr. Romulus Miley was elected President of the Senior union. The church also elected a Director, Mr.

J. T. Dukes was chosen for this place of responsibility and plans were begun for the organization of a Junior union and perhaps an Adult.

W. O. Q. Union of Griffith Memorial, Jackson, Gives Interesting Program for Weekly Assembly

The W. O. Q. (Without Quarterly) Intermediate union of Griffith Memorial Church, Jackson, had charge of the special feature at the Weekly Assembly a few Sundays ago. They presented a little play taking about six minutes. The title of the play was "The Doctors and Illness of the B. Y. P. U." Dr. Quack Way was there, as was Dr. Curum, and it proved possible even after Dr. Quack Way had administered him poison for Dr. Curum to get the B. Y. P. U. up and going good again. His last suggestion was that the B. Y. P. U. take a mid-week vacation and attend the State Convention at Hattiesburg.

Another Word About the W. O. Q. Union

The B. Y. P. U.'s of Mississippi are indebted to members of the W. O. Q. Union for the last envelope of literature that they received, the one with the Study Course in it. Several members of this splendid union gave parts of two days in helping us get out this material. They did it freely and gladly, but made this remark: "If the folks knew how much work there was in getting these things out, THEY WOULD READ 'EM." Well, we appreciated this fine help from these Intermediates and hope the folks did READ 'EM.

Columbia B. Y. P. U.

I am so delighted with the work Junior B. Y. P. U. No. 1 is doing that I must tell you about it.

These children are ages nine and ten years, and this is, of course, their first in this work. Our enrollment is 26 up until last Sunday night with four new members and everyone is greatly interested in their work. They every one have a real B. Y. P. U. spirit.

February was Bible reading month, and we kept the Honor Banner on Bible reading through February and the first Sunday night in March—five Sunday nights in succession.

These children are the "live wires", of which our pastor, Rev. J. M. Metts, is the "dynamo". He is behind the work and sees that it goes.

My sponsors, Misses Mary Lawrence and Ethel Smith, are fine young ladies, always ready and waiting to do all they can.

Our officers for this quarter are: James Hammond, President; Garyth Godard, Vice-President; Sue Campbell, Secretary and Treasurer; Ellen Frances Fortenberry, Group Captain No. 1, and Johnnie Lee Little, Group Captain No. 2. They are ever ready and willing workers.

Pray for us that we may continue to grow in leadership and in knowledge.

Yours in His work,
—Mrs. Virgil Wilks, Leader.

GRENADA

We are closing our meeting tonight, in which Dr. H. R. Holcomb, pastor of the Mansfield, La., Baptist Church, has been preaching twice daily for two weeks. Take it from me, Holcomb is some preacher. Deeply spiritual, with Heaven born messages right out of the Book of Books, under the leadership of the Spirit of God. In the judgment of our oldest members he has delivered a series of the greatest messages that has ever been brought to our people. Never in my life have I enjoyed a two weeks' meeting as I have this one—that is my personal view. We have had 20 additions to the church. This is a small ingathering, the smallest we have had in the seven years I have been pastor here; however, the field is practically worked to a finish. It is a personal delight to know that Doctor Holcomb is soon to go to the pastorate at Tupelo, and may God richly bless him in that, one of the best fields in Mississippi, is my prayer. Great man going to a great church.

Yours for service,

—W. E. Farr.

"WAS THAT SOMEBODY YOU?"

Once I knew a Baptist,
He had a pious look,
He had been totally immersed—
Except his pocketbook.
He'd put a nickel on the plate
And then with might and main
He'd sing, "When we asunder part
It gives us inward pain".

I also knew a Baptist,
He couldn't sing, he said,
He'd holler "glory" loud enough
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever quite raise that!—Ex.

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST
SANATORIUM
El Paso, Texas

Your Boy

should be taught to save.
It is a habit that is well
worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

COAST EVANGELISM

The coast section offers many opportunities and one of the richest is spiritual. Last year it became very apparent that one of the greatest needs here was an evangelistic force and campaign put on to reach those who were dead in trespasses and sin, and never attended church services that the pastors may reach them with a gospel message.

The pastors of the Baptist churches of Harrison County Association are very grateful to Dr. R. B. Gunter, our Secretary of Missions, for his hearty cooperation and support, having sent Rev. D. Wade Smith and Brother M. E. (Otis) Perry, State Evangelists, to our association. These workers came about the middle of November and remained until the middle of March.

The work began in Pass Christian, where never before had there been a Baptist Church, but after eight days of earnest preaching no one was organized, and the meeting closed at the end of the third week with about 70 members. All the Baptist churches along the coast supported this meeting with prayers, enthusiasm, attendance, workers and finance.

The second meeting was with Grace Memorial Church, Gulfport; the third at Sharon, between Long Beach and Gulfport; the fourth at Long Beach; the fifth at Second Baptist Church, Biloxi; the sixth at Handsboro.

In these meetings Bro. Smith showed himself a tireless worker for his Christ. He did a great work with us. The church members were greatly strengthened, and a number of new members added at each place.

Perry is the man—for song services. He lets the other fellow sing. He realizes that the congregation is the part of the audience to be prepared for the message, and that the easiest and most profitable way is to let them make the preparation while he assists them.

Smith-Perry is a unique combination. Each one knows his work, knows his Lord, and knows his Lord's message to a lost soul. They are jovial in and out of services and are well taken in both. In private conversation they love to speak of the work and assist in planning for further development. Any church will do well to have this team of gospel-workers with them.

These words of review and appreciation of the work of Brethren Smith and Perry done in our association were read and approved in luncheon session of the Baptist Pastors Conference of Harrison County Association, March 13, 1928. A copy to be sent to the Evangelistic Team, and a copy to The Baptist Record for publication.

May the Lord bless His servants for many days yet to come.

W. A. McComb, Pres. Pro Tem.
J. H. Gunn, Secretary.

THE PREVALENCE OF CANCER
Felix J. Underwood, M.D.

"The latest statistical information

collected and published by cities, states, and the national government indicates that cancer is today the fourth most frequent cause of death in the United States. The total number of recorded deaths from cancer in the registration area in 1924 was 91,138. The rate has been increasing for many years. In New York City in 1924 there were 6,557 deaths, and in 1926, 7,033 deaths from cancer in a population of, roundly, 6,000,000 people.

"The most prevalent site of fatal cancer is the stomach, with 38 per cent of the total deaths. The female genital organs were the site of fatal cancer in 14 per cent of all. Cancer of the breast caused 9 per cent of all fatal cases. Cancer of the skin caused 3 per cent of the cancer deaths.

"There are no reliable statistics to show how many cases occur apart from deaths. It has been estimated by various authorities that about three times the number of cases exist at any place at a given time as there are deaths at that place in the course of a year. On this hypothesis, the number of cases of cancer in the United States is continually about 300,000; the number in New York City about 21,000.

"Cancer is much more likely to make an attack after the age of 35 than before that time, and consequently the death rate is higher in certain age groups than in others. Among all deaths in men between the ages of 45 and 70, one in eight is due to cancer, and among all deaths which occur among women between 45 and 65, one in five is caused by cancer.

"Cancer is really the greatest scourge the world has ever known."

THE DANGER SIGNAL
(By An Old Minister)

Some years ago the writer came across the following illustration and has used it both in preaching and in speaking on Temperance.

It is said that a railroad engineer had a little daughter to whom he was very much devoted. When at home he would sometimes tell her about the rules, signals and other things connected with his duties as an engineer. He had told her frequently that a red flag displayed on the line ahead of him in the day time, or a red lantern at night, meant danger and was a signal for him to stop. She would sometimes detect the smell of strong drink on his breath when he kissed her, or when she sat on his lap. She would also find her mamma weeping sometimes when her papa was off on his "runs", and she thought she knew why she was so troubled. So one day while he was away she got a little red flag, went to the closet where he kept his liquors and leaned it up against a jug of whiskey. When he came home and went to the closet to get his customary drink, he saw the little red flag and asked her what it meant. She said: "Papa, haven't you often told me that a red flag ahead of you in the day time means danger?" He said: "Yes, but what has that to do with this?"

And she said: "Papa, I notice sometimes when you are off on your 'runs' that mamma cries a great deal, and I think that she thinks that you are in danger and that it is time for you to stop".

There is not any doubt but that those who indulge in the use of strong drink as a beverage—even moderately—are in great danger of having the habit so fixed upon them, that it will be next to impossible for them to break away from it without the help of Divine grace. Our wise and gracious Heavenly Father was so concerned that earth's inhabitants should be warned against this great danger that He inspired one of the wisest of His servants to write in His Holy Word: "Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise. * * * Who hath woe; who hath sorrow; who hath contentions; who hath babbling; who hath wounds without cause; who hath redness of eyes: They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder".

If the young people—and older ones—of our great country would make their lives worth-while and count for something, they should abstain from the use of strong drink, as a beverage in all its forms. Those who indulge in its use, or engage in its manufacture or sale, cannot be good Americans, much less good Christians. All of us who have at heart the honor of "God and home and every land" should throw the full weight of our example and influence against this "matchless evil".

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Baptist Record.

—The Layman Company,
730 Rush St.,
Chicago, Ill.

Rev. J. B. Hemphill endorses Evangelist G. W. Riley, of Clinton, Miss.: "I have had occasion to use Dr. G. W. Riley in some of my meetings, and I believe he is the most constructive evangelistic preacher I have ever had with me. I take great pleasure in recommending him to any pastor or church as being safe in his leadership and sound in his doctrine."

IN MEMORIAM

In Memoriam

On March 1st, 1928, with breaking hearts we laid to rest beneath the golden daffodils Mrs. T. B. Ford, lovingly called Mabel by those who knew her and loved her best.

At an early age she professed faith in Christ and identified herself with the Baptist Church, to which she was ever loyal. She was a sweet Christian woman, noted for her services to others. In her quiet unpretentious way she was a friend to all, and now that our Father has claimed her, she leaves a vacant place in our hearts and lives that can never be filled.

"But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace."

How comforting the thought that she is in peace!

Those who survive to mourn her loss are her husband, T. B. Ford; her mother, Mrs. Alla E. Quin; her brother, Thos. E. Quin; and a host of relatives. Only the One who gave her and who took her away can comfort the broken hearted loved ones. He will be with them in the dark hours to come. He has said we shall meet again where there will be no more separation.

—One Who Loved Her.

Mrs. Mid Beasley, whose maiden name was Swilley, passed to her reward on Feb. 21.

Her death was a shock to our whole community, as no one realized she was seriously sick until a few hours before her going. Mrs. Beasley was from one of the most prominent families in east Copiah, her father and mother still living.

Mrs. Beasley professed faith in Christ and united with a Baptist church in early womanhood. She was a devoted wife, a loving and painstaking mother. She leaves behind a husband, three children, father and mother, brothers and sisters and a host of other relatives and friends to mourn her going.

Mrs. Beasley was 42 years of age, and several years of her married life has been spent in Georgetown, Miss. She was tenderly laid to rest in the Strong Hope Cemetery, with a large crowd of sorrowing friends and relatives attending. The beautiful floral offerings showed the esteem in which she was held.

May the Spirit of God comfort the loved ones at this time.

—M. P. Jones.

Mr. G. W. Ray

In memory of Mr. G. W. Ray, born June 11, 1858, died Jan. 6, 1928.

He was a kind, loving husband, father and friend, always looking on the bright side of life.

His health began to fail early last year, but he bore the suffering patiently to the end. He leaves a

broken-hearted wife, three children and many grandchildren.

He was a member of the Crenshaw' Miss., Baptist Church for many years.

He was laid to rest in Longtown Cemetery. Bro. W. E. Lee, of Como, said the ceremony.

"Asleep in Jesus, blessed sleep, From which none ever wake to weep."

Mrs. A. A. Crawford,
Mrs. A. L. Fitzgerald,
Committee.

Mr. C. W. Fitzgerald

The passing away of Mr. Chas. W. Fitzgerald was a distinct loss to the Crenshaw community, where a large part of his life had been spent.

He was born in February, 1858, died Oct. 5, 1927, leaving a devoted wife and many relatives.

He united with the Crenshaw Baptist Church many years ago, and was faithful as long as his health held up. The human machinery began to weaken about a year before his death.

"Wonderful, wonderful love
He came from the glory above
To seek and to save and to make
me his own,

O, wonderful, wonderful love."

Mrs. A. A. Crawford,
Mrs. A. L. Fitzgerald,
Committee.

Mrs. Ruth Brown

Again the Death Angel has visited us and taken from among us one of our kind, most patient and well loved members of Crenshaw, Miss., Baptist Church and W. M. U., Mrs. Ruth Brown, age 78 years.

She served willingly where she could. We desire that her children and friends know that she was appreciated by those whom she knew.

The funeral service was conducted by her former pastor, Bro. W. E. Lee, of Como, assisted by her present pastor, Bro. W. W. Grafton.

"It gladdens my heart with joy that's untold

To think of that land, where we'll never grow old."

Mrs. A. A. Crawford,
Mrs. A. L. Fitzgerald,
Committee.

REVIVAL AT HANDSBORO

It has been the happy privilege of Evangelist D. Wade Smith and the writer to be associated with Rev. W. C. Hamil, pastor of Handsboro Baptist Church, for the past two weeks in a revival campaign. During those short days we saw the hand of the Lord as it worked in many mysterious ways, performing miracles in the lives of men and women as it did in the days of old. This meeting brought to a close our work on the Coast; work in which we have been engaged for the past four months, having held campaigns in six of the churches of the Harrison County Association during that time.

The meeting with the Handsboro people began in a great way. With fair and warmer weather, also with the increased influence of the work

from our first meeting, we found the people from one end of the Coast to the other coming to both the morning and evening services. On Wednesday evening of the first week we had the house packed to its utmost capacity. From that time to the closing hour, which was the greatest the church had ever witnessed, the people came to hear Brother Smith preach the Gospel. His closing message, "How Can You Escape If You Neglect So Great Salvation?" was the climax in many respects. People filled the house, they sat in cars, some climbed trees and others stood by the windows. Delegations from churches came from Ocean Springs, Gulfport, Biloxi, Pass Christian, Long Beach, Lyman and other points. It was indeed a fitting service as it not only brought to a close that particular campaign but the work we have been engaged in on the Coast since the 20th of November, last.

Rev. W. C. Hamil has a great work begun. He has won the confidence of the people (something that was needed very badly) and he stays close to the Lord. With the aid of his wife and daughter, Miss Faye, he is prepared to undertake a full and complete program. He, like other pastors of the Coast section, know that nothing short of the gospel in its purity will reach and win those who are inclined to be skeptical and whose religious beliefs are largely founded on forms and ceremonies. We were delightfully entertained in the pastor's home throughout the entire meeting.

During the last week of the meeting in Handsboro Brother Smith and I were invited, by the pastors, to meet with them in a luncheon where they met to organize a Harrison County Pastors' Conference, meeting once each week to discuss problems of church and association. We had a delightful time with these men in our meetings throughout the entire time we were with them, also during their luncheon hour. They favored us with honorary membership in their conference. There is every reason to believe that the fellowship, also the open discussions that will come into these meetings, will be a great help to those men in the weeks and months to come.

Handsboro has a live, well organized B. Y. P. U., also an excellent Sunday School. Their women's work is functioning in a great way too.

Friends throughout the Coast helped in the meeting. An attractive feature of the meeting was special vocal music furnished by Mrs. Addie Moore, Mr. Ernest Love and Mrs. Eicholz, all of Gulfport. They came when called on and rendered sacred music that charmed the hearers.

After three short meetings we go to Jackson with the Parkway Baptist Church in a three weeks' tent campaign. May the people of the state pray for the work as we and others on the Evangelistic Staff endeavor to do the will of the Master in these revivals.

—M. E. Perry.

BLUE MOUNTAIN COLLEGE NEWS

A. & M. College B. S. U. Council Visits Blue Mountain

B. M. C. was glad to have the B. S. U. Council of A. & M. College visit the campus Monday, March 12, for a joint meeting with our B. S. U. Council. The meeting was one of interest. We feel that both groups were benefited in that each received some new ideas which can be put into practice in different phases of the work.

Revival Meeting

The Annual Revival Meeting is being held at the Lowrey Memorial Baptist Church this week. Dr. W. J. McGlothlin of Greenville, South Carolina, is preaching some very effective sermons to large audiences each morning and evening. The Holy Spirit seems to be working in great power. Several young people have already professed faith in Christ this week. A number of others have expressed a deep concern about their soul salvation. The Christian young people of the College and of the Military Heights Academy are greatly interested in seeing their fellow students won to Christ. Student groups prayer meetings are being held daily in the interest of the lost. The Christian students realize what their friends are missing and what a risk they are running, out of God's Kingdom. They are yearning to see these friends saved, not only that they may know the joy of having Jesus Christ as a personal Saviour, but that they may also line up in His service while they are young, so that when they come to the end of life's journey they will not come empty handed, but will come "Bringing in the Sheaves".

—Ruby Talbot, B. S. U. Reporter.

SEMINARY FOUNDER'S DAY

Wednesday, March 7th, was Southwestern Seminary Founder's Day.

A large and appreciative audience was present, and an interesting program rendered. Dr. B. H. Carroll, the founder of the Seminary, was born in 1843, and died in 1914. Dr. C. Stubblefield, 80 years of age, pastor First Baptist Church at Miami, Oklahoma, and a life long friend of Dr. Carroll, was the speaker of the day. His eulogies of Dr. Carroll were sublime and his manifest affection for him was very touching.

The Seminary was founded in Waco in 1906, and was moved to Fort Worth in 1910. The student body has grown in these 18 years from 125 to 500 in residence, and to 1,000 in correspondence courses, and the faculty has increased from 4 to 36 members. The approximate value of the institution is \$1,250,000. Dr. L. R. Scarborough, one of the world's spiritual flames, is the worthy President.

"Lord, it is good for us to be here."

—G. W. Riley.

(Continued from page 10)
aborted with its deformity.) Now find that phoetus fossilized and associate with it the eyes and voice of an owl and you have a hundred fold stronger proof in it that we evolved through the owl than has been put forth that we evolved through the monkey: but it was only a human deformity. There is not the millionth part of a shadow of such proof**** in it—not one.

The whole fossil—bone argument for evolution is of a piece with the student enthusiast's deliverance on the achievement of surgery, something as follows—"Why, during the war Tom Smith was hit by a bullet which knocked one eye entirely out of its socket and tore away a goodly part of his brain; but a surgeon so patched him up that his eye looks as natural as ever, and he sees as well as ever; and there is not a sign of a scar on him!" "That is a remarkable story you tell", returned his teacher. "Yes, but it is so, Doctor; if you don't believe it go to Tom Smith's room and he will show you the bullet", the youth replied. "Aye, aye," cried the teacher, "But my boy, don't you see the weakness of your proof? Why, this morning I started across Mr. Jones' pasture, and no sooner than I had closed the gate behind me his bull near by made at me furiously; but I grabbed him by the tail, threw him over the wire fence and walked on quietly—if you don't believe it go with me down to the pasture and I will show you the bull." The presence of the bull would not so much as show he could be grabbed by the tail, by a man at whom he was coming furiously much less PROVE that he was THROWN OVER THE WIRE FENCE.

WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE
A PRACTICAL BIBLE FOR NOTES
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.
Send for Illustrated Catalog of Bibles
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
124 WINSTON BUILDING PHILADELPHIA

Picture Hanging Simplified
For small pictures and little things, use
MOORE PUSH-PINS
Glass Heads—Steel Points
Harmonize with any color.
Hang heavy pictures, etc., on
Moore Push-less Hangers
10c pkts. Everywhere
Send for Sample. New Improved Cup Hook.
Moore Push-Pin Co., Phila., Pa.

MAYO'S SEEDS

Send us only 10c and we'll mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

D. R. MAYO

KNOXVILLE :: TENNESSEE

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"The place where the rainbow touches the earth and you find the pot of gold is a library"—Lynn Harold Hough.

Some Minor Characters in the New Testament, by Professor A. T. Robertson, Litt.D., Nashville. Baptist Sunday School Board. \$1.75.

This last of the thirty or forty books by my esteemed teacher is by no means the least. These "minor characters" have been treated in a "major" fashion. Everything Dr. Robertson does can be relied on as being thorough, skillful, accurate. The true teacher enables his pupils to see and know things which they never understood before; or to have a better view of the things partially understood. A flood of light has been thrown upon the characters and scenes described in this book. How happy we are that the author has brought into his portrayal of Mary Magdalene his ripe scholarship and convincing logic to clear her good name of the odium that has clung to it through the centuries! Every student of the New Testament, especially every preacher, should own a copy of this admirable book. There is abundance of sermonic material in it.

Five "Musts" of the Christian Life and Other Sermons, by F. B. Meyer. B. I. C. A., 843-845 N. Wells Street, Chicago. 75c.

While this volume is small in size it contains some of the greatest messages I have ever read. Although the author is in his eighty-first year "his bow still abides in strength". He writes with the vigor of a man half that age. The five "musts" are those of the new birth, of sacrifice, of the decreasing self, of service, of spiritual worship. Deep fervor, abundant illustrative material, and spiritual intensiveness are characteristics of this excellent work.

Mental Phases in a Spiritual Biography, by George Preston Mains. Harper & Brothers, New York. \$2.00.

Here is another fine book by a man of youthful spirit, although he is eighty-three years of age. Versatility, freshness, optimism, and deep spiritual insight are elements that render this a most interesting volume. It is not only a backward glance over the long years of a busy life as minister, editor and author, but the book gives an incisive analysis of the issues of the present day. Dr. Meyers on the other side and Dr. Mains on this side of the Atlantic have learned how to grow old gracefully and usefully.

Foundations of Faith, by Rev. W. E. Orchard, D.D. Doubleday, Doran & Co., Garden City, New York. \$1.75 net.

This is Volume IV: Eschatologic-

al. The previous volumes are: I. Theological; II. Christological; III. Ecclesiological. The present volume is a sort of compendium of the teachings of all religions on the subject of eschatology. Dr. Orchard is a brilliant writer and discusses the great themes of death and immortality, heaven, hell, the judgment, purgatory and the future of Christianity in a very interesting manner. While much of what the author says is informing, and, in some instances, assuring, yet we cannot accept his conclusions by any means. He attacks practically all of the traditional views in regard to these great themes without offering anything better. One is disappointed by the paucity of scriptural quotations which should be given in support of the author's views. The reader must put on his thinking-cap if he is to separate the wheat from the chaff.

Jesus and Art, by James R. Cameron, M.A., D.Phil. Doubleday, Doran Company, Garden City, New York. \$2.00 (1928).

This book is out of the ordinary, being a study of "the inter-relation between Jesus and the creative impulses of men". The author endeavors to prove that "Jesus Christ, by virtue of His personality, His teaching, and achievement, and His whole finished work, has brought a new ideal into Art as into Religion, and the greatest stimulus or uplift which it has ever received. Of course, Jesus never discussed art, but his character, works and sayings have been an inspiration to artists all down through the ages. One has but to visit the great art galleries of the world to be convinced of this fact. "There is the evidence of a supreme artistry of His own in the labors of His hands and in the language of His lips". This book will be appreciated by those who possess, or desire to possess, refined and artistic tastes.

Working With Children in Rural and Village Sunday Schools, by Elizabeth H. Nuckols. Dedicated to Miss Lillian Forbes, "The Big Sister to the Elementary Workers of the South". Baptist Sunday School Board, Nashville.

The author says in her Introduction: "This book is written especially for workers with children in the village and country Sunday Schools where limited possibilities make the more elaborate organization and equipment set forth in the departmental books inexpedient and impractical". This is an exceedingly sane and practical book and should be in the hands of thousands of elementary workers. In addition to the many plans and suggestions offered some interesting designs and floor-plans of proposed buildings are given for use by churches contemplating building new church plants, or remodeling their old ones. This is an attractive volume and full of good things for Sunday School workers.

Adventures in the Minds of Men, by Lynn Harold Hough. The Abingdon Press, New York. \$1.50.

For those who wish to make a literary excursion around among the

great literary lights here is their chance. You will meet poets, historians, theologians, novelists, statesmen, lawyers, scientists, editors, preachers, artists—a great host of interesting people—all of whom have made their contribution toward the moral, spiritual and intellectual uplift of humanity. Men and women of culture will delight in this book.

Walter Rauschenbusch and His Contribution to Social Christianity, by Anna M. Singer, Richard G. Badger. The Gorham Press, Boston. \$2.00.

This is an interesting study of the great Christian Socialist, Dr. Walter Rauschenbusch, Baptist minister, teacher and author. He possessed a great mind and a noble spirit. His greatest work is: "Christianity and the Social Crisis". No one doubts the sincerity of his contention, namely, that "true religion and ethics are inseparable in the solution of social problems". We all agree that the application of the principles of Jesus is the solution for modern social problems. There may be some question as to whether the suggestions of this great teacher could always be carried out. Nevertheless his contribution has been large.

Pinafores and Pantalettes, by Ada Claire Darby. L. C. Page & Company, Boston. \$1.75.

This is a charming story of life in Missouri during the time when pinafores and pantalettes prevailed as the mode of dress for young people. It is a story principally for girls in their teens, or even for younger children. Incident after incident is told about the children of a very large family; and they are related in a simple, readable manner which would enthrall children and interest the grown-ups. The doings of Kate and Ada are laughable and delightful, displaying the

author's faculty for understanding children. She never loses the child's viewpoint in her humorous recital of childhood misdemeanors. The faithful portrayal of the South, its hospitality and its customs, is an interesting feature of the book, and adds to its already bountiful merits as a child's book.

Chalk Talk Stunts, by Harlan Tarbell. T. S. Denison & Company, Chicago. Price \$1.00.

Here is a fine little book for those who wish to learn how to draw with chalk. Many suggestions are given for those who would learn to draw well. More than fifty illustrations are given as to how to do the work. Boys and girls, or even older people, who would learn how to use crayons with good effect in teaching, or entertaining, would do well to buy a copy of this interesting little book.

Overcoming Handicaps, by Archer Wallace. Doubleday, Doran & Company, Garden City, New York. \$1.00.

This volume contains many fascinating stories of boys who have achieved greatness in spite of their handicaps. They show what will power, character, patience, persistence will do toward overcoming difficulties. This is the kind of book our boys should be encouraged to read.

Billy. "Something happened to me yesterday that will never happen to me again if I live to be a hundred."

George. "What was it?"

"Billy. 'I was fourteen years old.'—Exchange.

"You had better let me write that insurance for you, Sam," said the insurance agent to one of the Negro grave-diggers.

"No, sir," replied Sam emphatically. "I ain't none too safe at home as it is."

For the Student

1. Great Spiritual Atmosphere
2. Profound Scholarship, Safe and Sound
3. Passionately Evangelistic
4. Great Balanced Curriculum
5. Economic Living Expenses
6. Healthful Climate with Conveniences

Summer Term opens
June 4.

Regular Session opens
Sept. 24.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY School:
Four in One—Theology, Education, Music, Missionary Training.

Courses:
Open to men and women. Two and three years required for graduation. Bible basic throughout.

Opportunities:
Churches offer student opportunities. Hundreds of definite calls for trained workers.

WRITE
L. R. SCARBOROUGH, D.D., LL.D., PRES.
SEMINARY HILL, TEXAS

HILLMAN COLLEGE

A select school which is noted for good care of girls—Happy, Home-like and Healthful. An unbroken history of 75 years. Enrollment limited to 125. During recent years there have been more applicants than could be accommodated. Apply early. Rates remarkably low.

Directors of Piano and Voice have each had extensive training in America and Europe. Hillman has the combined advantages of Jackson, the Capital City, and Clinton, the cultured college community, the home of Baptist Leaders.

M. P. L. BERRY, Pres., Clinton, Miss.